

THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

NO. 24.

BOSTON, MASSACHUSETTS.]

[SATURDAY, JUNE 11, 1836.]

THE LIBERATOR

IS PUBLISHED WEEKLY, AT
NO. 46, WASHINGTON STREET, BY
ISAAC KNAPP.

WM. LLOYD GARRISON, EDITOR.

TERMS.

TWO DOLLARS per annum, always payable in advance.
All letters and communications must be post paid. The rule
is, therefore, that those who wish their letters to be published
in our periodical, will be careful to pay their postage.
An advertisement making one square, or a space of equal
length and breadth, will be inserted three times for one dollar.

REFUGE OF OPPRESSION.

HOPWELL S. C. PRESBYTERY ON
SLAVERY.

We copy from the Charleston (S. C.) Observer
of the 16th the following declaration and resolutions
of the Hopewell Presbytery on Slavery.

The Committee on 'Instructions to Commis-
sioners to General Assembly,' made the follow-
ing report, which was accepted and adopted.

Anticipating the discussion of various vitally
important matters at the approaching session of
the General Assembly, the Presbytery of Hopewell
takes this opportunity to instruct its dele-
gates to that body, concerning the course which
we desire them to pursue on certain matters.—
The last General Assembly appointed a Commit-
tee to report on the general subject of domestic
slavery in these United States. And from the
movements of certain ecclesiastical bodies in our
church—from the course pursued by some of our
political bodies—and from the known views of
some members of the Committee referred to, we
are induced to apprehend that abolition will be
introduced through the report, or by the agency
of other members. On the subject of domestic
slavery, this Presbytery believe the following
facts have been most incontrovertibly estab-
lished, viz:

I. Slavery has existed in the Church of God
from the time of Abraham to this day. Members
of the church of God have held slaves bought
with their money, and born in their houses; and
this relation is not only recognized, but its duties
are defined clearly, both in the Old and New
Testaments.

II. Emancipation is not mentioned among the
duties of the Master to his slave. While obedience
even to the froward Master is enjoined upon the slave.

III. No instance can be produced of an other-
wise orderly Christian, being reproved much less
excommunicated from the church, for the single
act of holding domestic slaves, from the days of
Abraham down to the date of the modern Aboli-
tionists.

IV. Slavery existed in the United States be-
fore our ecclesiastical body was organized. It is
not condemned in our Confession of Faith, and
has always existed in our Church without repro-
of or censure.

V. Slavery is a political institution, with which
the Church has nothing to do, except to inculcate
the duties of Master and Slave, and to use law-
ful, spiritual means to have Christ, both bond and
free, to become one in Christ by faith.

Regarding these positions as undoubtedly true,
our views of duty constrain us to adopt the fol-
lowing resolutions.

Resolved, That the political institution of do-
mestic Slavery, as it exists in the South, is not a
lawful or constitutional subject of discussion,
much less of action by the General Assembly.

Resolved, That so soon as the General Assem-
bly passes any ecclesiastical laws, or recommends
any action, which shall interfere with this insti-
tution, this Presbytery will regard such laws and
acts as tyrannical and odious—and from that mo-
ment will regard itself independent of the Gen-
eral Assembly of the Presbyterian Church.

Resolved, That our delegates to the approach-
ing Assembly are hereby enjoined to use all
Christian means to prevent the discussion of do-
mestic slavery in the Assembly—to protest in our
name against all acts that involve or approve ab-
olition—and to withdraw from the Assembly and
return home, if in spite of their efforts, acts of this
character shall be passed.

METHODIST GENERAL CONFERENCE.

On Friday, May 13, the debate on the subject
of Abolition, which excited some warm discus-
sion, was brought to a close, and the following
preamble and resolutions were adopted:

'Whereas, great excitement has pervaded this
country on the subject of modern abolitionism,
which is reported to have been increased in this
city recently by the unjustifiable conduct of two
members of the General Conference, in lecturing
upon and in favor of that agitating topic; and
whereas, such a course on the part of any of its
members is calculated to bring upon this body the
suspicion and distrust of the community, and
misrepresent its sentiments in regard to the point
at issue; and, whereas, in this aspect of the case,
a due regard for its own character, as well as a
just regard for the interests of the church con-
fident to its care, demand a full, decided, and un-
equivocal expression of the views of the General
Conference in the premises; therefore,

Resolved, by the Delegates of the Annual Con-
ference, in General Conference assembled, That
they are decidedly opposed to modern abolitionism,
and wholly disclaim any right, wish or intention
to interfere in the civil and political relation
between master and slave, as it exists in the slave-
holding States of this Union.

This was divided, and the question taken on
each part separately—upon the first part the vote
stood ayes 120; nays 14.
Upon the second the vote was unanimous.

'Resolved, by the Delegates of the Annual Con-
ference, in General Conference assembled, That
the foregoing preamble and resolutions be pub-
lished in our periodicals.
THOS. L. DOUGLASS, Sec'y.
Cincinnati, (O.) May 14, 1836.'

HON. H. L. PINCKNEY AN INCENDIARY.

This unfortunate gentleman, and traitor to his
name and his people, has, as will be seen by the
following presentations of the Grand Jury of an
adjoining county, been spoken of in terms which
properly characterize the perfidy of his act and
the enormity of the evils consequent upon that
act.—U. S. Telegraph.

This day came the Grand Jury of the present
term into open court, and made the following pre-
sentment, to wit:

THE STATE OF ALABAMA, DALLAS COUNTY.

Circuit Court, Spring Term, 1836.

The Grand Jury regard it as not beyond the
sphere of their duty or privilege, that they should
express their decided disapprobation of the course
pursued in Congress by the Hon. Henry L. Pinck-
ney. The concession made in the resolution of-
fered, advocated and sustained, by that gentle-
man, the jury view as dangerous in its consequen-
ces, and feel that it deeply concerns the whole
South, as well as that portion of the country
whose good order and best interests it is at this
time their peculiar business to guard. It is a con-
cession we would have felt bound to reject, if it
had come from any source; but that the right to
legislate on the subject of Abolition in the Dis-
trict of Columbia or elsewhere, should have been
conceded to Congress by a representative from
the South, by one too, to whom it was believed
the best interests of his country might have been
confided, has been heard with astonishment and
regret, and will be remembered and detested as
an act treacherous to the generous and confiding
people by whom its author was promoted, as long
as the foul and reckless plans of northern aboli-
tionists continue to disturb the repose of our
country.

The Jury presented not only the numerous and
nefarious schemes by which the institution of slav-
ery is assailed, as being worthy of the constant
vigilance of the public, but also point out the act
above alluded to, as deserving to be classed
among them and well meriting the seal of public
disapprobation. Signed,

JOHN CRAWFORD, Foreman.
Henry Emerson William Jay, Jr.
Mastin Stringfellow, Geo. W. Thorpe,
Gideon White, James Jordan,
John M. Lucas, Benj. T. Tarver,
Benj. F. Adams, Uriah Grigsby,
Andrew Yost, Hamlin Quarles,
Jesse Cumakander, Robert Moys.
Alabama Mercury.

DOMESTIC SLAVERY, &c.

We copy the following from the legislative
proceedings of the 18th inst., on the part of the
New York Senate:

Mr. Mack, from the joint committee on so much
of the Governor's message as relates to the con-
stitutional rights and safety of the states in re-
spect to domestic slavery, made a report. The
report briefly, but ably and clearly, presents the
subject, and quotes from the Governor's message,
with the sentiments of which it expresses a cor-
dial concurrence. It concludes with the follow-
ing resolutions:

1st. That the views and sentiments contained
in the late annual message of the Governor of
this state, recognizing the constitutional rights of
the several states of the Union to regulate and
control, within their own limits, the relations of
master and slave, and to continue or abolish
the same, as the governments of those states may re-
spectively deem consistent with their duty, safety
and welfare, meet the full and cordial concur-
rence of this legislature.

2d. That the people of this state, by respond-
ing with unexampled unanimity to those views
and sentiments, and manifesting their determi-
nation to abstain from and discountenance those
political agitations and public discussions of the
subject of domestic slavery, which were calculated
to produce an improper and a pernicious in-
fluence within the limits of other states, have given
to the Union stronger guarantees than laws
could furnish, and rendered present legislation
upon the subject, by their representatives, unneces-
sary and inexpedient.

3. That the Governor be requested to trans-
mit a copy of the foregoing report and resolutions
to each of the senators and representatives of
this state in Congress; and also a copy to the
Executive of each of the states of the Union, with
a request that they be submitted to the respec-
tive legislatures thereof.

Mr. Young hoped there would be no hesita-
tion in adopting the resolutions.—He thought they
placed the subject on precisely the right ground
—that public opinion was, in such questions,
more potent than the law, and, when sound, as
it is, ought to be left to its own operation.

Abolition Meeting.—The State Journal contains
a call for a meeting to assemble at the Court
House in this village on the 18th inst., for the
purpose of forming a County Anti-Slavery, or
Abolition Society. To the call, something like
a hundred names are attached; and among them
we recognize some, which we had supposed, en-
titled to better company. We regret to see honest,
well-disposed men (and claiming to be repub-
licans too) caught in this fatal snare of disunion,
disorganization, humbuggery and fanaticism.
Let them but comprehend the whole length and
breadth of the matter, and they will shun the fatal
whirlpool. We entreat of our democratic (!)
friends, one and all, 'to touch not, handle not,
unclean thing.' They may see their error when
it is too late—when the Union is dissolved—
when destruction and desolation have ravaged
the fairest portions of our country! Beware of
the false step!—Vermont Patriot.

SCOTLAND.

[From the Glasgow Chronicle of April 22.]
MR. THOMPSON'S LECTURE.

On Tuesday evening last, Mr. Thompson de-
livered a lecture in Dr. Wardlaw's chapel. The
admission was by tickets, on the usual terms.—
There was a numerous and highly respectable
audience. Besides the Committee, there were
on the platform a number of other gentlemen of
respectability. The topics discussed were:—1.
The present condition and prospects of the West
Indies; 2. Prejudice against color in America;
and, 3. The progress of the anti-slavery cause,
and the growing triumphs over prejudice in the
United States. On these subjects, Mr. Thomp-
son spoke for upwards of two hours and a half.

The Rev. Dr. Wardlaw was voted to the Chair
by acclamation. Dr. WARDLAW observed, that
though it ever gave him the sincerest pleasure to
be present on such occasions like that on which
they then met, yet he could not take the Chair,
without regretting the absence of the venerable
President, Robert Graham, Esq., and his col-
leagues, Vice Presidents, Drs. Hengh and Kil-
ton. The absence of his much esteemed friends,
was occasioned by no want of love for the cause
about to be pleaded—far from it. The first-named
gentleman was still in London, and the other
two were attending a meeting of the Secession
Synod in Edinburgh. Knowing, as he did, the
views of his excellent friend who was about to
speak, he could not help feeling that a cause was
to be advocated which was closely allied with the
doctrines regularly taught in that house. He had
a few Sabbaths since remarked, that the first Gen-
tle to whom an Apostle was specially commis-
sioned to declare the Gospel, was a man of color,
an Ethiopian Eunuch. (Applause.) Into his chari-
ot, the servant and the successor of Christ, en-
tered, without pride, and without prejudice, and
preached unto him Jesus. (Applause.) He thought
that the text, 'God hath made of one blood all
nations of men, for to dwell on all the face of the
earth,' might very appropriately be chosen as the
theme for the night; but he would not forestall
the remarks of the lecturer, nor longer occupy
the time of the meeting. Without further pre-
face, he would once more introduce his (Dr. W.)
and their beloved friend, Mr. George Thompson.
(Applause.)

Mr. THOMPSON rose, and was received with
every demonstration of approbation. In attempting
a sketch of Mr. Thompson's very lengthened and
animated address, we can only profess to give a
few of the facts with which the various topics
brought forward were illustrated and supported.
We cannot transfer to paper the glowing lan-
guage or vivid thoughts of a speaker delivering
himself with the rapidity and energy of Mr. T.
The lecturer observed, that he rose, oppressed
by the magnitude and importance of the work
before him. To describe the extent, force, cru-
elty, and wickedness of prejudice against color in
America—the sorrows and sufferings of the three
millions who were its patient, unrequiring, and
enduring victims—or rightly to advocate the
claims of his brother, so foully and fiercely per-
secuted by the demon, prejudice; either of these
was a task requiring powers far greater than he
could pretend to employ. All that he could
do, however, in that, and in every other place, he
would do, to disseminate the doctrine of a uni-
versal brotherhood, and obtain the recognition,
as a practical principle, of the beautiful text
readily quoted, 'God hath made of one blood all
nations of men.' Before he proceeded to take a
view of the nature, operations, and cure of prej-
udice, he should ask the attention of his auditory
to a few facts respecting the West Indies. Doubt-
less all who heard him, could remember how many
were the predictions of ruin, desolation, the anni-
hilation of commerce, the shedding of blood, &c.
&c., uttered by our West Indian opponents, who
were wont to sit like ill-omened birds upon the
crumbling battlements of their blood-cemented
fabric, and croak forth their prophecies and male-
dictions, if so they might scare the timid, the
wavering, and the credulous, from the work of
mercy then in progress. Had these prophecies
been verified? No; all, utterly falsified, and
the oracles who uttered them, he (Mr. T.) thank-
ed God, had lived to see the reverse of all they
had so confidently foretold. Instead of ruin—
prosperity; instead of desolation—verdure and
fertility; instead of pillage, spoliation, and rapine
—honesty, truth, and attachment; instead of a
relapse into barbarism—a sudden merging forth
from darkness and despair, with all their accom-
panying misdeeds and miseries, into the hopes,
occupations, and energies of civilized and useful
life; instead of servile commotion, pale fear, and
midnight assault—a free and grateful peasantry,
a secure and unsuspecting property, a tranquil
and well ordered community; instead of the
glancing knife, the uplifted hatchet, the prowling
bandit, and the shrieking victim—were seen the
implements of willing husbandry, the negro seek-
ing at eve the bosom of a happy family, and those
who once were visited by the tortures of conscious
guilt, and fears of vengeance from an oppressed
people, now rejoicing in security and anticipating
the rapid approach of still better days and more
beautiful harvests. Such was the state of things
in the West Indies with the abatement of the
inconveniences, acts of injustice, cases of indi-
vidual suffering, &c. &c., (and he confessed they
were not few) that had grown out of that clumsy,
unphilosophical, and iniquitous piece of machin-
ery, by some called Slavery, but by Mr. Lord
Stanley and his abettors, called Apprenticeship.
Mr. Thompson then proceeded to lay before the
meeting a mass of evidence in support of his as-
sertions. The following is an extract of a des-
patch from the Marquis of Sligo, Governor of
Jamaica, to Lord Glenelg:—

The following are a few memoranda respecting Jamai-
ca, the result of some consideration and observation,
combined with the best information that could be procured
—

1. The quality of the sugar made this year, is bona
fide far superior to what has been heretofore made by
night work on the majority of estates in this island.

2. There has been by far less stock lost in this year's
crop than in that of preceding years, and in many places,
it has been taken off by a smaller number.

3. The stock are, generally speaking, in much better
condition this year, than they were at the close of any
former year's crop, when they have been so weak that
many of them have died in consequence.

4. That the apprentices generally are evidently becom-
ing more reconciled to the system, and work cheerfully for
money hire, both night and day, and that they are becom-
ing better behaved every day.

5. That they may be expected still further to improve,
as soon as they begin to feel the natural impetus of edu-
cation and religion, and as they get rid of the system of
decent which Slavery occasioned, in order to save them
from oppression.

6. That several estates will exceed the present crop in
the next year, and the majority will equal it.

7. That when this is not the case, it can be traced to
insufficient causes, independent of the loss of labor, which
of course must have considerable effect, when it is re-
collected that on many estates the slaves were compelled not
only to work day and night as long as nature would allow
of it, and in such manner as their bodily endurance would
permit, for the six week days, but were often compelled
to put sugar on the Sunday.

On the whole, I come to the conclusion, that the perfect
success of the new system during the continuance of the
apprenticeship, depends entirely on the conduct of the
white people, and that if it fails, on them will rest the
entire blame. (Signed) SLIGO.

In proof of the truth of what he had said re-
specting the produce of the islands, Mr. T. would
submit, from official documents sent to the home
government, the amount of sugar imported into
the United Kingdom from the West India Islands,
from 5th January, 1833, to 5th January, 1836.

From Jan. 5, 1833, to Jan. 5, 1834.	From Jan. 5, 1834, to Jan. 5, 1835.	From Jan. 5, 1835, to Jan. 5, 1836.
cwt. qr. lb.	cwt. qr. lb.	cwt. qr. lb.
3,635,611 2 24	3,844,371 5 5	3,321,383 2 26

Let it also be remembered that in some of the
colonies last year they had much wet, and in
others extreme drought. Mr. Thompson referred
to certain returns from various parishes in Jamai-
ca, furnishing particulars respecting the condition
of the past crop (1835), and the prospects of the
coming crop. In the vast majority of instances
the crop of last year was reputed to be 'over'
that of the previous year. In some cases 12,000
and 15,000 lbs. of sugar extra had been made.—
With reference to the coming crop, and the con-
dition of the plantations, the accounts were in
general to the following effect:—'Much improved
latterly.' 'Improvement.' 'Much improve-
ment.' 'In most satisfactory condition.' 'Great
prospects of abundance.' 'In fair forwardness.'

'Unusual crop expected; plough introduced for
the first time, and much improved.' 'Property in
better state than last year.' 'In other and smaller
islands the effect has been equally striking and
satisfactory. What were the brief but gratifying
accounts from the Governors as furnished to the
Colonial Secretary at home? He (Mr. T.) held
in his hand extracts from these despatches—
Montserrat—'Perfect state of tranquility.'
Bahamas—'Continued tranquility.'
Nevis—'Tranquility and good order.'
Virgin Islands—'Orderly and peaceable.'
Dominica—'Continued quiet.'
St. Vincent—'No insubordination.'
Tobago—'I am inclined to believe that the is-
land of Tobago will be found second to none in
point of good conduct on the part of the Appren-
tices.'

Trinidad—'Realizes the most sanguine hopes
of the promoters of the important change.'
Honduras—'Never behaved better, or so well
before.'

St. Lucia—'Tranquil and orderly.'
Demerara—'I deem it my duty farther to re-
mark to your Lordship, that since the 1st of Au-
gust there has not been an instance of a white
man upon an estate being struck or ill-treated by
a negro; nor has a single building or corn-field
been maliciously set fire to.'

In reference to the comparative state of crime
amongst the free inhabitants (white) and the ap-
prentices, the colored population of the island, Mr.
Thompson quoted the following extract from a
letter published in Jamaica in January last:—
'I have been a keen observer of passing events since the
1st of August—I have noted almost every circumstance
that reached the light, so far as the freed man and the
apprentice are concerned, and on this head of crime I
will give you my notes.'

From the 1st of August, 1834, to the meeting of the last
Assize, eighty-one apprentices have been tried before the
three Courts in the island.
For the same period and before the same courts, 35 free
men.

I will furnish you with a table of offences.

	Free.	Apprentices.
Cutting and maiming	1	0
Manslaughter	7	2
Larceny	5	35
Assault	20	8
Riot	0	1
Felony	2	0
Receiving stolen goods	3	1
Obstruction of Magistrates	2	1
Murder	2	1
Burglary	0	7
Horse and Cattle stealing	8	20
Sheep and Goat stealing	0	5
Highway robbery	1	0
Embezzlement	0	1
Forgery	1	0
Rape	1	0
	53	81

In the above you will observe, that in the atrocious
crimes of murder, manslaughter, felony, cutting and maim-
ing, the poor apprentices, without the aid of education,
without the dawn of religion beaming on their souls, and
lighting them to her paths of peace, are considerably in
the minority, and that the freemen with more adventurous
advantages which their condition afforded, stand foremost,
and exhibit a lamentable contrast in the criminal of he-
nicious crimes, when arrayed with the poor, ignorant, forsaken
apprentices.

Now, I will show the proportion of crime that each class
bears on its population.
The Middle Return of 1834, which is composed
entirely of free persons, is 10,000
Supposed not doing duty, including women and
children, little more than 4-5ths 9,000

This makes crime, on the side of the free, about one in
357.
The last Registration of Apprentices 310,000
Supposed to be manumitted 2,000

This makes crime on the side of the apprentice, about
1 in 3,002.

In happy and enlightened England, 700 persons were
put on their trial in the winters of 1830 and 1831, charged
with rioting and arson, and of those 700, how many could
read and write? Only 150—all the rest were marksmen.
Now, if nearly one-fifth of the number, or 214 in a 1000
could read, and commit crimes in a country where educa-
tion is rare, is there not a legitimate ground of excuse for
the apprentices, when we consider that education among
them is in the ratio of about 19 in a thousand.

Prejudice against Color.—One of the distin-
guishing sins of America was prejudice against
color—a negro-hating spirit. An unutterable
loathing of the colored man, no matter what his
virtues, his talents, his christian graces. An odi-
ous aristocracy, founded upon the hue of the skin,
the texture of the hair, the conformation of the
shin-bone. Yes! there was a strait-haired, pale-
skinned, short-heeled, high-nosed aristocracy in
America—more exclusive, more oppressive, more
tenacious, and more offensive than any aristocracy
of Rome, or Venice, or England, or France.—
He (Mr. T.) firmly believed that there were thou-
sands of professing christians in the United States,
who would renounce Christ if it were demon-
strated that when on earth he tabernacled in the body
of a colored man. In illustration of his subject,
Mr. Thompson quoted a number of documents
put forth by the American Colonization Society,
the professing friends of the free colored race, in
which they were described as 'a greater Nur-
sance than even slaves themselves'; 'a horde of
miserable people'; 'a vile excrement upon So-
ciety'; 'a curse and contagion wherever they
reside'; 'An anomalous race of beings, the most
depraved upon earth'; 'a midew upon our fields,
a scourge to our backs, (this, I think, said Mr. T.,
must be a misprint, it certainly should read a
scourge to their backs.)—(great laughter.) and a
stain upon our escutcheon'; 'scarcely reached in
their debasement by the heavenly light.' This
prejudice, and the treatment occasioned by it, was
indicated by such men as the Rev. R. R. Gurley,
Rev. Leonard Bacon, and the Hon. Mr. Calhoun,
United States Senator, on the grounds of 'neces-
sity,' 'divine ordination,' 'a primitive, inher-
ent, invincible antipathy,' &c. &c. &c. It required
no argument to prove the tendency of this prej-
udice to blunt the sympathies; to call off the at-
tention from the woes and wants, and claims of
the colored people; to paralyze benevolence; to
darken the mental vision, and to injure the moral
sense. Indeed he (Mr. T.) had been filled with
sorrow and astonishment, to perceive the awful
lengths to which otherwise good men would go
in the perversion of Scripture, and the destruc-
tion of the moral obligations, under the influence
of this prejudice against color. One of the fruits
of prejudice, was the Colonization Society—an
institution called into being by prejudice; based
upon prejudice; appealing to prejudice; acting
in accordance with the demands of prejudice;
ever seeking to gratify prejudice, and incapable
of existence, without the aid of prejudice. The
white men did not more loath, shun, and detest
the colored man, than did the colored man abhor
the Colonization Society. It was equally abhorred
by all the enlightened and sincere friends of the
colored people. Mr. Thompson dwelt at length
upon the sufferings, physical and mental, inflicted
upon the colored people by this prejudice, and
related a great number of anecdotes, of the most
affecting nature. These we cannot find room to
report. They produced a deep impression upon
the meeting, and filled all with sorrow and indig-
nation, at the existence of so cruel and crushing
a feeling amongst a people professing christianity.

'Who are they,' enquired Mr. Thompson, 'who
are thus treated?' Do they want intellect. No.
Here the lecturer dwelt upon their great greatness,
and present capacity of the African, and gave
some touching and sublime illustrations of the
intellectual and moral character of the negro.—
Mr. Thompson here read an extract from a work
the Costume of the Ancients—by Thomas Hope,
2 vol.—London, 1812, page 1. 'The ancient
Egyptians were descended from the Ethiopians,
and while their blood remained free from any mix-
ture with that of European or Asiatic nations,
their race seems to have retained obvious traces
of the aboriginal negro form and features. Not
only all the human figures in their colored hiero-
glyphs display a deep swarthy complexion, but
every Egyptian monument whether statue or bas-
relief, presents the splay feet, the spreading toes,
the bow-bent shins, the high meagre calves, the
long swinging arms, the sharp shoulders, the
square flat hands, the head when seen in profile,
placed not vertically but obliquely on the spine,
the jaws and chin consequently very prominent,
together with the skinny lips, depressed nose, high
cheek bones, large unheaved ears raised far
above the level of the nostrils, and all the other
peculiarities characteristic of the negro confor-
mation. It is true the practice prevalent among
the Egyptians of shaving their heads and beards
close to the skin, (which they only deviated from
when in mourning,) seldom allows their statues
to show that most undeniable symptom of negro
extraction, the woolly hair; the heads of their
figures generally appearing covered with some
sort of cap, or when bare, closely shaven. In the
few Egyptian sculptured personages, however, in
which the hair is introduced, it uniformly offers
the woolly texture, and the short crisp curls of
that of the negroes; nor do I know a single spec-
imen of genuine Egyptian workmanship, in which
are seen any indications of the long sleek hair, or
loose wavy ringlets of Europeans or Asiatics.'

Do they want gratitude? No. Here also Mr.
Thompson introduced a number of interesting
facts detailing his own experience in America,
and showing the brave and generous attachment
of the free colored people to his person. Are
they sanguinary? No. Here Mr. Thompson
referred to their conduct under the most cruel and
unprovoked persecutions, and challenged America
to point to one instance of bloody retaliation.

Mr. Thompson also read some highly interest-
ing extracts from a letter of the Rev. N. Paul and
his lady. We have only room to notice one state-
ment, that the Colored people of Albany, in the
state of New-York, had formed an Anti-Slavery
Society of 300 members, and had called it the
'Thompson Abolition Society.' The reading of
Mr. and Mrs. Paul's letter excited much interest,
this truly estimable and pious couple having left
many friends behind them in this city.

Mr. T. concluded his lecture by urging his au-
ditory to continued and zealous efforts in the
cause of Emancipation; which called forth enthu-
siastic applause.

Mr. Thompson stated his intention to deliver,
in a few days, a lecture to the ladies of Glasgow
and its vicinity, on the subject of American Slav-
ery, with a view to stimulate them to exertion in
support of the great work which the Emancipa-
tion Society contemplates. The meeting then
separated.

MR. STANTON'S SPEECH AT THE N. E. A. S. CONVENTION.

Rev. Mr. THURSTON, of Winthrop, Maine, offered the following:—

Resolved, That the retrospect of the past, the aspect of the present, the ground of our confidence and the source of our strength, urge us not only to persevere, but to increase our activity in the cause of universal emancipation.

Mr. H. B. STANTON, (Agent of the American Anti-Slavery Society, formerly a student of the Lane Seminary, Ohio) rose to second the resolution, with great pleasure. The question was asked why we go on? why are we bound to persevere, and to increase our exertions in the cause of emancipation? Why do I oppose slavery? I answer, because I am a moral being. Abolitionists oppose slavery because they are moral beings; and because slavery is a war upon the happiness, the rights, and the interests of moral beings; a war not only upon the rights of man, but of angels—a war upon the rights of Jehovah himself; a war upon being, irrespective of the rights of all moral agency, whether of man, angels, or of God. I am unwilling to lower down the dignity of this subject to a mere struggle for the rights of man. It is a struggle for moral rights, in the broadest, widest, deepest, and most exalted sense.

Slavery is a war upon the rights and interests of man. What is the war that slavery makes on the slave's rights? The highest and proudest distinction given by God to man, is *rational being*. The Law of God, proclaimed in Genesis ix. 6, is 'Whoso sheddeth man's blood, by man shall his blood be shed.' Previous to this injunction, God permits man to kill the beasts of the field and the fowls of the air, but in the 6th verse he interposes in behalf of the life of man. 'Whoso sheddeth man's blood, by man shall his blood be shed.' Why? Because, 'in the image of God made he man.' The beasts wear the image of the earth, and are earthly, and therefore made for man's use. But man, says Jehovah, wears *My* image, and partakes of the heavenly. What then is the sin of slavery? Making God's image property, sinking it to the condition of a thing. Disregarding the distinction between rational and irrational creatures. Sealing the ladder of Heaven, and pulling man down to the level of the brutes that perish. It is God, and not abolitionists that instituted these inherent rights of man. He says that in his own image he created man. What does slavery do? It profanes the image of God. It takes man, whom God has crowned with glory, and honor, and power, and transforms him to a beast, fetters his body with chains, and crushes his moral being. God created man a king, and made him but a little lower than the angels. In sublime and solemn conference, it was said in the councils of Jehovah, 'Let us make man.' Not till then did God take counsel in all the works of his hands. 'Let us make man, and let him have dominion.' God gave him a sceptre. Slavery takes it away, and lets man lord it over his fellow-man as if he were a beast. I cannot better express my views of slavery, than by quoting from a minister of the name of Harding, at the south, writing to a friend at the North. 'I wonder,' he says, 'how I could ever have apologized for slavery. It is the concocted essence of fraud, tyranny, and cold-hearted avarice.' That is the definition of slavery by one who had seen and known it for many years.

Slavery! Let that man practice it who can—I envy not his possessions, or his heart. Let that man apologize for it who can—I envy not his intellect or moral perception. Let those who can, refuse the claims of the slave to the rights of man, and denounce those who in the name of humanity and of God, demand that the oppressed shall go free;—I envy not their hearts, or their intellects, for they dishonor God, in his image, and shut out men from their sympathies.

Slavery not only makes the slave a slave, but it destroys the love of freedom here. It makes war upon us at the North, as well as upon the rights of man, and the prosperity of the South. I regard it as a fixed principle, that slavery endangers liberty every where. The first principle of slavery is, that might makes right. Power can take the crown from the head of man, which God placed there, when he created him, and put a yoke upon his neck and fetters upon his limbs. And will it stop there? Already this same lawless power, which binds the colored man to slavery, calls for a gag to be put in our mouths. Give it that, and how long before it will put a yoke upon our necks? Slavery gives power to one man to seize another and sever him from all ties, all sympathies, all rights. Who is safe? Can you confine the operations of this principle to the black man? Already it has outwaded, in one vast section of our country, every man, white or black, who dares to say, he sympathizes with the down-trodden slave. This great subject assumes an importance to which no man who loves himself or his country should be indifferent. It is directly the struggle between right and might; the right that not only claims to hold the slaves of the South, but to make the freemen of the North slaves; for what is it but to be a slave, if we cannot speak or write only what our masters dictate? The grand question at issue now is, whether the South have a right to hold us of the North in subjection.

O, it is all theory, says one—all exaggeration; the South asks no such thing. But what are the claims of the South? What are the demands of Gov. M'Duffie, that champion of oppression, the patriarch of slavery, the theologian of the slave school. He tells our governors and legislators to stop the mouths of free citizens who dare to talk against slavery. He tells us that we know nothing of liberty, because we have got no slaves, and that we must make slaves of our laboring men, or we cannot enjoy freedom. He says that slavery is the proper condition of laborers, and that the colored race were made for slavery. He makes God a liar, who says, that of one blood created he all nations upon earth. God has set up a right which knows no distinction of race or color. 'As ye would that men should do unto you, even so do ye unto them.' M'Duffie says he knows better than God. You must not do unto the colored man as you would he should do unto you. God commands the oppressor to break the yoke and let the oppressed go free. M'Duffie says, if you obey God, and set the slaves free, you will all become slaves; and for fear of this, he calls upon the Legislatures of the free states, to put a gag into the mouths of their citizens, lest they should talk off the fetters of the slave. *Theory?* Is this theory, when such demands as these are made to stop the mouths of those who shall dare to speak against slavery! within the sound of the hammers on Bunker Hill?

But the Union, the Union they say will be rent if we don't submit to the demands of the South, and consent to be the apologists of the sin of slavery. The Union rent?—it is rent already, and is dying. What were the laws of the South against the citizens of the North, before this question was discussed? As bad as they are now in fact, though less so in practice. What are they now? Are we not free citizens? and is not liberty of speech, and of the press, a part of that freedom which is guaranteed to us by the Constitution? Yet who of us has dared to speak our sentiments against slavery can go to the South? I can't go to a Southern State, though I carry the Bible in one hand, and the Declaration of Independence in the other. The Union, the Constitution, the laws would be no protection to me. M'Duffie and the South assume to establish a set of principles, which every man must hold, or be banished from the South. You shan't come here, says the South unless you approve slavery, and you

shan't talk against slavery in the North. Why? because it is an interference with our domestic institutions! And what has the South to do in this matter of interference in our domestic institution of liberty of speech? Why, she has plenty of work for our governors to do, and stands over them rod in hand, while they concoct their messages, calling upon the legislature to gag us in obedience to the demands of M'Duffie of the South! We have no right to interfere with the South, by talking about slavery. O, no! But it is all very right and proper, that we should be mobbed and gagged by the interference of the South with us!

The direct demand of the South upon the North is, that we should put down free discussion, by legislation. I rejoice, sir, that the slaveholders have brought the question there. The abolitionists began with advocating the rights of the colored man at the South; but now, when they deny to us the right of free discussion, they make our cause a defence of the rights, not of the slaves, but of MAN, bond or free. The question now is, whether slavery or free discussion shall triumph. Had we better have slavery, and surrender free discussion, or leave discussion to go on, to take the field and grapple with slavery, and let God speed the right? We ask nothing but the right of free discussion. Give us that and we will put down slavery. The South may demand what they please; it matters not unless the North succumb to it, and the North cannot stop our mouths, without decreeing that all her citizens shall be slaves. What has been done already at the dictation of the South? Look at the Church. At a meeting of the General Conference of the Methodist Church, held at Cincinnati, Ohio, the 9th of May, 1836, a memorial was presented by a Rev. gentleman from the East, signed by 151 travelling and 49 local preachers, in all 200, praying for the restoration of the original rules, which prohibited slaveholding by church members. A like petition was signed by 2281 members of the Church. The subject was referred to a select committee, and what did they do? Reported resolutions which went to approve slavery, and denounce two of the ministers, members of the Conference, for attending an abolition meeting in Cincinnati. This was done by slaveholding ministers of Christ. Yes, sir, ministers of the gospel, under the terrible, soul-destroying influence of the sin of slavery, could rise in that Conference, and denounce two of their brethren for attending an anti-slavery meeting, as guilty of 'a *parricide* iniquity!'

Another branch of the Church, a Presbyterian, I think, of South Carolina has passed a vote, ordering its delegates to retire, if the subject of slavery is discussed in the General Assembly. Sir, I am a Presbyterian, and by this proceeding must regard myself, with all the abolitionists, excommunicated from that body; but, I don't know that I shall grieve at this separation, when the sanction of that Church is to be given to bring a curse and a malediction upon us, by baptizing as holy the sin of slavery.

What are the pulpits doing in this cause?—Apologizing for slavery, and denouncing and excluding those who preach up the doctrines of Christianity for the bond as well as the free.

What is the press doing? Eulogizing slavery, and calling together mobs to put down free discussion.

What are our Governors doing? Connecting messages to justify slavery, and calling it patriotism to shut our mouths, and let oppression have its way.

What were they doing in Faneuil Hall—the boasted Cradle of Liberty in August last? Binding liberty for a sacrifice on the altar of Southern slavery, and calling on New England hands, to come forward and put the fire under.

What are men about—the laboring men of the free States, who, M'Duffie says, are *not fit to own their own bodies*? They too, are joining the mobs, at the bidding of those who tell them that every laborer ought to be a slave; and the man who comes forward to defend their right to be free-men, does it at the risk of fire and faggot—ay, and they are to be made to kindle it.

But our opponents have one argument, always at hand. Why don't you go to the South and preach up abolition? Don't talk to us, go to the South, there are no slaves here, why preach against slavery at the North? This was the answer of the evil spirits to Christ,—last thou come to torment us before our time. Let us alone.

Why, sir, we have got a work to do here, to preach slavery out of the minds of the people of the North. The North is slaveholding in spirit! They justify and applaud the slaveholder, and denounce all who open their mouths, or wield a pen against slavery. At the command of the slaveholder, they trample under feet the sacred rights of liberty and free discussion, and set on the mob, to hunt down the man who dares to lift a word to bring the slavery of the South into condemnation. Recent New England! I am almost ashamed of the spot that gave me birth. Recent land of the Pilgrims! which first received the footsteps of those who fled from the oppression, that they might be free. Recent land of Roger Williams, the Apostle of freedom of conscience and liberty of thought and speech. Recent soil of Bunker Hill, which drank the blood of the Martyrs who died that we might proclaim 'All men are born free and equal!' O! thou hast crucified Liberty!

But they tell us that it is dangerous to discuss slavery. It is never dangerous to discuss Right. God made Right, and commanded men to seek for the Right. We must seek it in the light, by discussion, and not in the dark. Our Saviour speaks of a certain class of men who feared discussion and loved darkness rather than light. Why? because their deeds were evil—that was all. Discussion is light, and no man who has right on his side fears it. The man who is doing that which is wicked, seeks the night and shuns the day. He would not only put out the moon, but the stars also. So would the men who seek to cover the sin of slavery, put out the little light that free discussion is throwing upon that darkness.

But the excitement!—it produces great excitement! Well, there always is excitement, when truth combats with error. Who ever heard of great moral or religious reforms, or of any great good, without some soul, some zeal, some excitement? Excitement to get rid of sin is better than to go on sinning to get rid of excitement. Excitement is better than slavery. Excitement here, in this world, is better than the reproaches of the ruined slave in another world, for taking from him the Bible. In that day may he not say to you, you were a minister of the gospel, you were a lawyer, you had influence, wealth, and power, and you neglected to plead for the slave, you left him to perish for fear of an excitement. God has declared that for such neglect he will

Another member of that Conference, William A. Smith, said of the Rev. Mr. Scott, a member who opposed slavery, 'I would to God, he were in heaven, where he is prepared to go.' Thus, in effect, wishing his brother were dead. If the desire of the eye can, as Christ tells us, commit adultery in the heart, does not this wish, that a brother were dead, commit murder in the heart? Mr. Smith must be a firm believer in the efficacy of the apology of Richard III., the crooked backed tyrant, for killing King Henry and Prince Edward. When the murderer is courting the lady Anne, whose husband and friends he had butchered, she reproaches him for the crime, and says, 'they are in heaven, when thou canst never come.' To which Richard replies, 'Then should you thank me, gentle lady, who helped to send them thither!' Richard, no doubt, was as pious in his wish, as the Rev. Mr. Smith. He wished that those who stood in the way of his oppression of human beings, were in heaven, where they were prepared to go; and so, in pure kindness, he helped to send them thither. Why should not Mr. Smith extend the same kindness to his beloved brother Scott? Lynch him!

call you to account in the day of judgment.—Rather than meet such reproaches and be called to such account, it were better to toll like the slave through life, and go down to the grave in sorrow. Let us have an execution, and let us bear the frowns of men, if in the day of judgment the brow of God will be placid.

Why don't you go to the South? I hear it said again by our opponents. Yes, men point with a dagger, and say, why don't you go to the South? They mean, why don't you walk into your grave? They know that at the South there is no law, no constitution, no country for the abolitionist. Let him step his foot on Charleston wharf, and be proclaimed a friend of the slave, and he is a dead man. Why is it so? Because the people of the North have labelled us as fanatics and inconsequents, and given the South the example to treat us as outlaws.

Why don't we go to the South? Because in your presses here in Boston, and your speeches in Faneuil Hall, you tell the people of the South, that the abolitionists are miserable wretches, unprincipled men, enemies to the South and to their country, who would apply the torch of the incendiary to the dwellings of the slaveholders, and the knife of the assassin to their throats.

Why don't we go to the South? Why don't we jump into a furnace, which the pro-slavery men of the North have kindled to consume us! No, sir. We must convert the North before we go to the South. We must convince the North that we are not what they have taught the South to believe us to be. We must bring back the lost rights of the citizen, under the Constitution, to equal protection and privileges in every State. We must wipe off the stigma, which the libels of the pro-slavery men of the North have fixed upon us, until the word abolitionist, shall no longer be the signal at the South for the cry, 'Seize him! Lynch him! Kill him!'

I am not speaking of slavery now, but of the rights of free citizens. If I talk strongly, it is because I feel that this spirit of slavery at the North would not only prevent freeing the slaves of the South, but would make us slaves. It shows that there is enough yet to be done to combat the slave spirit of the North, before we go to the South. But though we may speak in strong terms, we would appeal to the North in the language of persuasion and not of reproach, to raise them to a sense of duty, not to offend. We should not be discouraged though the multitude rise up against us. Discussion is going on and will go on. The public mind is being purified. We are but the humble instruments in the hands of God to that end. It is for God to say how and when the work shall be accomplished. Whether the Republic shall live or die, before the system is purified, is with God. It cannot live with the cancer of slavery preying on its vitals. But live or die, we will have the consciousness of doing our duty.

Why, what a stain is this slavery on our country! the boasted land of freedom, the pioneer of liberty; with our Declaration of Independence proclaiming throughout the world, that 'all men are born free and equal,' inviting the oppressed, from other lands to come hither and inhale the pure and elastic atmosphere of our Republic! And when they come, they behold a system of slavery pervading half the Union, which would not for a day, be suffered to exist in the old world. And for this, we are disgraced in the eyes of the nations of the earth, and must shrink before the rebuke of the greatest despot of Europe.

Send your ambassador to the Autocrat of Russia to expostulate with him on his cruel treatment of unhappy and down-trodden Poland.—'Where do you come from,' says Nicholas to the representative of us Republicans? 'From Republican America.' 'You feel for enslaved Poland,' says Nicholas; 'where did you come from?' 'From Republican America,' proudly answers the ambassador. 'Were you ever in the District of Columbia, the seat of your Government? Did you ever see man, the image of God, bought and sold there in the market like cattle? Are you a lawyer, and did you ever read the laws of your Southern States that make man a chattel, and take from him all the rights of humanity? And yet you come here to rebuke me for enslaving Poland! Thou hypocrite! thou child of the devil! go back to your Republican America, abolish your own slavery, and then come and talk to me of the subjugation of Poland! If that is liberty in Republican America, give us despotism!'

Sir, we boast of our efforts as a people, in the cause of Missions to convert the heathen. But what can your Missionaries say when they go to preach the gospel to the New Zealander, the Caffian and the idolaters of the East? 'Where do you come from,' they will ask of the Christian Minister? 'From Christian America, where the doctrines of this book of God, are taught in all their purity.' Is that the Bible, which you bring to us, and do you have that Bible in America? 'Yes.' 'Were you ever in South Carolina? and is that the Bible which sanctions the slavery of South Carolina, and its laws against your colored citizens?' 'Yes.' 'Then carry your Bible and your philanthropy back again. Here even the victims to our religion do not throw themselves under the wheels of Juggernaut, unless they are willing. The widow does not mount the funeral pile to consume her living body with that of her dead husband, unless she is willing—we do not offer our aged parents or helpless children to the god of the Ganges, unless we are willing. But in Christian America you crush your victims under the wheels of the Juggernaut of slavery, willing or not; you tear the parents from the children, the children from the parents, and offer them up to the Moloch of avarice, willing or not. Go home, and first learn to practice what you come here to preach to us: give us paganism, if Christianity sanctions slavery.'

I am aware of the difficulties that surround slavery, but these difficulties are not created or increased by us. They are intrinsic. Suppose we wait, these difficulties cannot be removed. The longer slavery continues to exist, the more the difficulties of removing it will increase. I am aware that some of our friends who are going to be on our side shortly, think we had better stop a little now, and see what will come of it, see if abolition won't be made easier, by letting slavery alone for a while. They tell us, 'here is this great giant slavery, with which you have been contending; you have made him stagger, he begins to falter under your blows, and now, say your friends, just let him rest awhile. Feed him well, let him get refreshed and grow strong, and then we will join you and grapple with him again!' They tell us that there are not three millions of slaves yet; only let slavery go on till there are ten millions, and then what an easy and pleasant affair it will be to abolish it. Just take it up, some afternoon, as a tea party operation, and it is done! No, sir. We have fought too long and gained too much to give over, just as our adversary begins to grow weak after his most desperate struggles at resistance. Who would falter and turn back now?

'Who so base as he a slave—Who would be a traitor knave, Let him turn and flee.'

No, sir, though the rulers and the Governors are against us, though the Hierarchy denounce us, though the mobs are set upon us, in the name of God we will go forward, for it is God that gives us the victory! The christian world is on our side. George Thompson, whom they drove from America for preaching liberty, is raising the abolitionists of Europe, and they will come to our aid.

All the great moral and religious operations of the day will be brought to bear on this great question. All the moral elements, all the attributes of Jehovah are on our side, and shall we stop, and talk of delaying the work, till some more convenient season? I think, with Mr. Birney, that we have delayed too long. In five years more, says Mr. Birney, had nothing been done to arrest the progress of public opinion on slavery, the South would have been able to buy up and control the North, and treat them as slaves, if they dared to complain of slavery. No, sir, if we give over now, we yield forever. There will be no hope of averting the vengeance of Heaven from this devoted land, this land of boasted right, but practiced wrong. The clouds are gathering over us. The cry of the oppressed is ascending up to Heaven, and if God puts forth his hand against the oppressors, the clouds will burst on us in overwhelming torrents, and our sun will go down in endless night.

No! We must not stop. We must hasten our efforts. The subject of slavery is before the people. Keep it steadily there, with the broad light of free discussion pouring upon it, and exhibiting it in all its deformity. Would you put out the light of discussion? Suppose a thousand vessels, tempest tossed, were hovering on your coast, at midnight and while one single light is guiding their course, some wretch should go and put out that light, and leave the vessels to be dashed upon the rocks? Would he not be more than insane? And is not he so, who, when the fountains of the great moral deep are broken up, and reason and right are seen tossing to and fro in the tempest, should stretch forth his hand to put out the light of free discussion? No! let the light shine on, and it will bring us safe into that placid harbor where are universal peace and eternal emancipation. God fill our sails with propitious breezes—God give our vessel strength to breast the storm—God give her a gallant crew, and vouchsafe to place at her helm Him, who, when the tempest raged, said to the winds and the waves, peace, be still!

[The resolution passed unanimously.]

SPEECH OF REV. MR. FITCH OF BOSTON.

N. E. ANTI-SLAVERY CONVENTION. The following resolution being under consideration:—

Resolved, That regarding a surrender of our right of Free Discussion upon the altar of Southern slavery, as involving, on our part, the commission of moral suicide—treachery to the cause of civil liberty and of humanity—our guilt before high heaven; we hereby pledge ourselves to one another—to the oppressor and the oppressed—in our country and our God—that, undeterred by threats of prosecution at common law, whether in the messages of our Governors, the pages of our theological reviews, or the report of Legislative Commissions, come what may—gag law or Lynch law—we will never cease from its exercise, full, free, and undiminished, until the last fetter shall be broken, and slavery and prejudice shall be burned in our common grave.

Rev. Mr. Fitch, of the Free Church, Boston, addressed the Convention as follows:

MR. PRESIDENT—A brother has proposed that we rise to pledge ourselves to this resolution. I should be ashamed, Sir, to remain on my seat when such a pledge as this shall be given; but, before I rise to give my assent to the resolution, I wish to make a single remark in relation to the last clause of it. The resolution, Sir, proposes that prejudice and slavery be put to death, and buried in a common grave. I am opposed to this, for two reasons.

1. I regard it as altogether too easy a death. 2. I know not but some wretch may be found in some corner of our land, to dig up the putrid carcasses, and lay them up in the sun, to throw abroad their stench, and scatter disease and desolation and death throughout the land. What, Sir, is the cry which comes echoing across our land? What kind of a death do they inflict upon the colored man, when gauded on to desperation by his wrongs, he spills the blood of man in self-defence? Do they kill him and bury him? No, Sir. Of this we would not so much complain. They put him into the fire, and burn him!

Sir, I would have prejudice and slavery suffer the same death. Let us have them consumed, that not a vestige of them remain to curse the earth. And now, Sir, as I am making my maiden speech on the subject of abolition, let me just deliver myself of the whole amount of my incendiary at once. I am not afraid of fire, provided I have something that ought to be burned, and the right fire with which to kindle it. Sir, I would have prejudice and slavery burned. Look at the prejudice which exists against the colored man at the North, and behold its magnitude! You might throw all the mountains of New Hampshire and Vermont into a single pile, and here is a mountain that would overtop them all. Sir, I would have it burned. Look now at slavery as it exists in the South, with its wickedness, its hard-hearted selfishness, its amazing cruelty; and here you have another mountain. Why, Sir, you might roll all the Alleghanies into a single cone, and take your stand on the topmost peak of its apex, and this mountain would tower far above, out of your sight. I would have it burned.

I would have the friends of humanity and of God go through the land, with the blazing torch of truth in one hand, and the lamp of love in the other, and kindle these tremendous piles. Let the flame thereof go up to heaven, overtop every mountain, and throw its light across every valley, until the whole earth shall be lighted up—yea, engulfed in the flood of its glory.

Sir, I would not injure a hair of any man's head—but I would be willing that every slaveholder at the South, and every other man who will harbor these vile prejudices in his breast, should be thrown into such a fire as this, until he should be thoroughly singed from head to heels, and not a bristle of his abominable wickedness left standing.

I am for the resolution, Sir, with all my heart. I would have prejudice and slavery put to death; but let us do the work effectually, so that even their ghost shall never come up to haunt us.

THE ANNIVERSARIES. Most of the Religious and Charitable Societies in the State held their Anniversary meetings in Boston last week. They were generally well attended, and the interest manifested in their success was such, as to be highly gratifying to the Philanthropist and Christian. It is worthy of remark, that no mob of Boston gentlemen undertook to disturb any of the proceedings; nor did the Boston press attempt to incite riot, as on some former occasions, under the pretence of deprecating it. For their forbearance, they are entitled to the same credit that any other person is, who abandons a wrong course when it fails to effect his object, and he finds himself a sufferer, and the greatest sufferer by it. Years and years will roll over that city, without washing away the stain which some of the proceedings of the last year have fixed upon it, and some of her distinguished citizens will long have to rue the day, when they gave their sanction to principles repugnant to the spirit of our republican institutions, and abhorrent to the feelings of freemen and of christians—a sanction which must forever detract much from the reputation with which their names would otherwise have gone down to posterity.—*Worcester Spy.*

THE BURNING OF THE NEGRO! The circumstances attending the burning of a negro slave at the West, are known. Much is said of Santa Anna's cruelty—much of the blood-thirstiness of the Russian Emperor. What has been said of this damning act—this deed—too dark for human perpetration in this enlightened age! Comparatively nothing. Well does the Atlas say: 'The Spaniards may have murdered monks by the score; the Mexicans may have shot prisoners by the dozen; but roasting alive before a slow fire, is a practice no where followed except among free, enlightened, high-minded Americans!'

COMMUNICATIONS.

'OBSTINATE AS BALAM, AND STUPID AS HIS ASS.'

I was in New York during the Anniversaries in that city; and was equally amused and edified by the casting speech of Mr. Bethune. The performed eulogy which he attempted to soothe the Ladies was so completely a burlesque of all gravity and decorum, that one of the young ladies told me, she had passed through a purifying process immediately on her return home, that she might not carry about with her that disgusting malarial.

Many complaints were made of that gentleman's style, respecting Balam and his Ass. Now I am inclined to believe that it was merely a piece of irony not correctly understood. Mr. Bethune has resided among the slaveholders, and consequently is acquainted with their total recklessness of character, and their utter want of all those delicate sensibilities by which the minds and the hearts can be easily impressed with the influence of moral and religious truth. Mr. Bethune also knows both by intercourse, observation and experience, for he himself is a living and very instructive example of the fact, that Northern citizens, and especially those who have been educated by a residence among slaveholders, through the demerits of sin, do become as dulled in reference to the criminality of slavery, as if their natural instincts were exterminated, and every virtuous and philanthropic emotion was extinguished.

Upon examining the subject, therefore, I am induced to conclude, that Mr. Bethune meant that the Southern slaveholders are the 'Obstinate Balam,' who resist both Angels and God—and that by the 'Stupid Ass' he intended to characterize their Northern Confederates who are not only willing to forge the chains and fetters for the colored people, but to load themselves with the manacles resulting from the destruction of the freedom of the press, the liberty of speech and the rights of conscience. I am also convinced, that the Anti-Slavery Christian Ladies of the North will not hold communion with Addressers, Clerical Men Stealers, are the Angel who will eventually vanquish the obstinacy of the Southern Balam, and open the mouths of the dumb Northern Asses.

NO BALAMITE.

FOURTH OF JULY.

MR. EDITOR—Permit a friend to recommend to the Anti-Slavery Societies generally, the propriety of celebrating the ensuing Anniversary of American Independence by speeches, addresses, &c. On no occasion can a meeting of the friends of anti-slavery be more appropriate, than on the boasted return of that day when the American People inconsistently exist in their liberty, while at the same time they hold in their midst more than two millions and a half of slaves! It is hoped that on that day, every friend of liberty and of human improvement will sacrifice his prejudices on the altar of freedom, and come forward to the help of those who are struggling for the restoration of equal rights to their oppressed fellow citizens.

P. S. It is also suggested that collections be made, on that occasion, in aid of the anti-slavery cause.

At a meeting of the Taunton Anti-Slavery Society, held on the evening of 18th May, for the choice of officers for the year ensuing:

William Reed was chosen President.
Calvin Woodward, 2nd, Vice President.
Henry Washburn, Jr. Secretary.
William Cooper, Treasurer.
Hodges Reed, Corresponding Secretary.
Joseph Wilbur, Daniel Brewer, Frederick Crafts, Jonathan Hodges, Albert Field, Solomon Woodward, Jr., Zephariah L. Hodges, } Councilors.

The Society has been in operation one year. It numbers 127 members. Taunton, May 21, 1836.

MR. EDITOR—I was pleased to notice, in a late number of the Boston Transcript, the following extract, which contains a sentiment not less dear to every abolitionist, than to the noble Earl who indited it:—

'Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field; we do injuriously by licensing and prohibiting, to bind up her strength. Let her and falsehood grapple; who ever knew her put to the worse in a free and open encounter?'—*Milton's Areopagitica.*

COMPLIMENT TO MR. THOMPSON.

A New York correspondent of the Patriot Chronicle writes respecting the late Anniversaries in that city, under date of May 12, as follows:

'I have on the present occasion attended a number of these Anniversaries, and have had the opportunity to listen to some very good speaking. I must say, however, that, as a whole, it has not equalled that of some other years. We have had no George Thompson on the stage—the speaker of his class. He belongs to the first class. He is a speaker of the very highest order—a speaker of the Clay school, the school of Demosthenes, the school of nature. And speakers of this class are very rare. There is a Henry Clay in the Senate of the United States. In Webster and Calhoun, and the other great names of the Senate, although they are both intellidually great, they are by no means to be compared with Clay, in point of oratorical powers. Therefore, when I say that George Thompson is an orator of the Clay stamp, you will perceive that it is no ordinary compliment I pay him.'

MR. THOMPSON AT GREENOCK.

Last evening, Mr. Thompson delivered a lecture in the Relief Church, Greenock, to a very numerous audience, and was listened to with deep attention and apparent interest for three hours, during which he exhibited the present state of the West Indian slave character, extent, and operations of slavery in the United States of America—and the present encouraging position of the anti-slavery cause in that country. At the conclusion, a vote of thanks to Mr. T. was carried amidst great acclamation, and a request preferred that he would shortly return to Greenock and assist at the formation of a Society for the advancement of the cause of Universal Emancipation. Mr. Thompson expressed his gratification at the prospect of a Society, and promised to re-visit Greenock at the earliest opportunity. Mr. Thompson lectures this evening in Dr. Wardlaw's Chapel.—*Glasgow paper.*

We do most sincerely hope, that prompt and efficient measures will be taken by all the free states, if such there are in this nation, to prevent Arkansas or any other territory or state, from becoming an integral part of these United States, under such a constitution as Balam mentions. The fact is, this nation already too deeply stained with this foul and deadly sin, to drink still deeper into the cup of slavery; it is quite time that she had begun in good earnest, to wash her hands, and to wipe her escutcheon from this 'smoke of the pit.' If the love of freedom is in our free and happy institutions, let them arise in their might, and with united effort, resist its further encroachment. Constitutional rights we yet have, and we will use them in the cause of religion and the cause of freedom, while we have them.—*Overseer Herald.*

The sum of \$100,000 has been subscribed at Nashua, to the stock of the Nashua Rail Road—this being the whole amount which has been offered for subscription.

BOSTON.

SATURDAY, JUNE 11, 1836.

CONTEMPORABLE, BUT CHARACTER-
ISTIC.

The perverse editor of the Recorder has a paragraph in his paper of the 3d inst. respecting the late anti-slavery proceedings in N. York and Boston, which is more than ordinarily mean and disingenuous—and that is saying a great deal, as it is very difficult for Mr. Tracy to outdo himself. Of the anti-slavery speeches at New York, he quotes the N. Y. Observer as saying, "they contained no views of the topics discussed, different from those which have always prevailed at the North."!! Does Mr. T. believe that statement? or does he suppose such a glaring falsehood (as falsehood it is) will be readily swallowed by discerning men? Is he willing to endorse all that was said in the speeches referred to? Unhappily, Mr. Morse, of the Observer, saw nothing which convinced him that the proceedings of the Society were likely to abolish slavery—and if he did not, why, of course, the question is authoritatively settled as to the pernicious character of abolitionism! Who is this Magnus Apollo—this Mr. Morse, of the Observer? One of the most time-serving editors of the age—hostile to every radical reform—intent upon putting money in his purse, in obedience to the disinterested advice of "honest Iago"—the disingenuous and inveterate enemy of the anti-slavery cause! Excellent and all-sufficient authority—a rare and impartial witness in the present case! Why not summon some of the Commercial, Webb of the Courier and Enquirer, Noah of the Evening Star, and Gov. M. Duffie of South Carolina? Are they not "all, all honorable men," and will they not all agree with "Mr. M. of the Observer"?—Observe, the speeches at the anti-slavery meeting, says Mr. M., contained no views of the topics discussed, (viz. slavery, prejudice, immediate emancipation, &c.) different from those which have always prevailed at the North, yet he "saw nothing which convinced him that the proceedings of the Society [of course, on that occasion] were likely to abolish slavery"—or, in other words, he is persuaded that all the views, feelings and sentiments of the people of the North, harmonious and sound on the subject of slavery as he affectedly believes them to be, can do nothing towards its abolition! Let us hear what was said at New York:

Judge Jay remarked—

"The black act of Connecticut at once outrages the constitution of our country and the religion of Jesus Christ."

Is that sentiment coincident with those which have always prevailed at the North?

Rev. Mr. Pomeroy said—

"The slaves are not only men, but American men, our countrymen."—Many of them are Christian men. I hold this very fact to be the strongest of all arguments, and the best of all reasons for their immediate emancipation. "Ought they not, and might they not be set free from this moment?"—These men, our countrymen, our neighbors, and Christians, are most wickedly deprived of all those rights, intellectual, moral and civil, which God has given to man. "We are ashamed of our country. The blush is on our cheek. We cannot stand up before the world like men." This nation is, at this moment, standing on the necks of more than two millions of its own citizens. Every European vessel that comes to our shores, comes fraught with curses on our heads, and justly. Religion, conscience, God, the Bible, all heaven and earth, are against us. "We [abolitionists] have hit the nail upon the head; we have got hold of the truth, and have put it in the right place, and at the right time."

Rev. Mr. Galusha said—

"It is the imperative duty of Christians to labor and pray for the immediate and peaceful termination of slavery—for 'it detracates, despoils, debilitates, debases, and even disembles the colored man, depriving of his limbs, his muscles, and his very heart, and every pulsation of it, at the mere will and pleasure of his master.'—The missionary enterprise itself was almost blighted by its advocates continuing to hold two millions of their fellow men in bondage."

Gerrit Smith, Esq. said—

"If a system, which, directly or indirectly, violates nearly or quite all the commandments in the Decalogue, be not wicked, then I know not what is. The compact, it is said, forbids our meddling with the subject of slavery. Now, we deny that it does so. And, if it did; if it did attempt to limit our sympathies for our fellow men by State lines; and to prescribe for those who might employ the spirit of prayer, and the lips and pen of persuasion, and for whose lot it was guilty of this wicked violation of God's plan, and of this daring usurpation of God's power—who that has the heart of a man and of a Christian, would respect such an instrument?"—The slave is, in an important sense, by our Savior's own declaration, his representative on earth; and as much as we show mercy or cruelty to this least one, so do we show mercy or cruelty to Christ himself. "Let our southern brethren witness our strong abhorrence of slavery, and let there be nothing from our lips or in our practices to soothe their consciences. Especially, let them see us treating the colored man as a man—not according to the hue of his skin, but according to his intellectual and moral worth. Let us, in a word, hold up the truth to them, and not connive at their delusions."—We must oppose slavery in self-defense; for if it be not overthrown, and speedily too, it will supplant the liberty of the North. On the subject of slavery, the South has not only lulled, and debased, and hardened herself with falsehood, but the North has sanctioned and given efficacy to that falsehood. Until recently, our Northern press and literature, if they have not positively favored slavery, have, at least, winked at its abominations."

Such were the speeches delivered at the anti-slavery meeting in New York; yet the Observer boldly asserts, and the Recorder endorses the assertion, that "they contained no views of the topics discussed, different from those which have always prevailed at the North."! Then why have abolitionists been denounced, persecuted and mobbed throughout the free States? Is such a representation consistent with truth or honesty? Why is it made but to lead the public to believe, that the abolitionists are abandoning their primary views and principles, and coinciding with those whose sentiments they have hitherto opposed?

"The spirit of the annual report," says the Recorder, "is very generally disapproved." By whom? By abolitionists, is unquestionably the impression which the Recorder means to convey abroad: for if the enemies of the anti-slavery cause were not pleased with the report, what marvel? Their dislike is a proof of its excellence and power. But if the charge of "general disapproval" is affixed by the Recorder, as it evidently is, to the delegates at the annual meeting, then, denying it as an injurious misrepresentation, we call for proof. If the immense assemblage who listened to the reading of that report, "generally disapproved its spirit," why was a unanimous vote of approval given to it, and why were five thousand copies of it ordered to be printed? We presume Mr. Tracy's authority (?) is a correspondent of the Vermont Chronicle at New York, who says that he did not like a few passages in the report—hence it follows, according to the Recorder, that it is "generally disapproved"! This same correspondent says that "the speakers, Hon. Wm. Jay, Rev. Mr. Galusha, Rev. Mr. Pomeroy, and Gerrit Smith, Esq. acquitted themselves well, and uttered no sentiments,

which I, a Colonizationist, did not wholly and cordially approve"! Comment upon such inconsistency is needless.

"The Society," says the Recorder, "voted to try to raise \$50,000 for the expenses of the year: some state that this was afterwards raised to \$100,000." The latter sum was ultimately determined upon by the Society. The delegates did not merely vote that they would "try" to raise it, but they pledged themselves by their integrity and honor as abolitionists that it should be raised, and no doubt they will be enabled to redeem their pledges.

N. B. The accurate editor of the Recorder says that Rev. Wm. Pomeroy of Maine addressed the anti-slavery meeting.

N. E. ANTI-SLAVERY CONVENTION.

The Recorder has a short paragraph, full of characteristic spleen and misrepresentation, about the Convention. "We could not attend it," says Mr. Tracy, "so constantly as to give a fair account of it, and therefore did not visit it at all!" Magnanimous and candid man! How unwilling to misinterpret or misjudge! But, though he was not willing to trust himself "at all" at the Convention, lest he should write unfairly respecting its proceedings, (a fine compliment to his own honesty,) yet he is not deterred from shooting a poisoned arrow at it from the supple bow of "common opinion." He says—"The common opinion among those whom we have heard speak of it, [who are they, and how many? for every thing depends upon these questions,] is, that nobody was very well satisfied with it. Perhaps, however, they are all prejudiced [a sneer]—though some of them belong to the Anti-Slavery Society." We are sorry to be compelled to doubt the assertion of any man—but Joseph Tracy is not worthy of belief in any charge that he makes either against abolitionists or the anti-slavery cause. He cannot write or speak of them without bitterness, levity or misrepresentation. We call upon him, therefore, to name the anti-slavery individuals alluded to; he is bound to do so when his veracity is called in question; nor can they object, if they have authorized him to make the statement, to being publicly known. Indeed, are they not obligated to sustain him? The assertion, it will be observed, is, not that some were displeased with it, but "that nobody was very well satisfied with it"—not that some things were unhappy or objectionable, but that the proceedings, as a whole, were unsatisfactory! The grievousness of this lies in the fact, that the spirit of love, of unity, and of perfect agreement in principles and measures, manifested itself in an extraordinary degree in the Convention. The language of the numerous delegates was—"It is good to be here—it is like a little heaven below!" Their hearts beat responsively together. Nothing, therefore, can be farther from the truth, than that "nobody was very well satisfied with the Convention." It was three days in session, every meeting being marked by zeal, interest, devotedness, every act being cordially approved—yet "nobody was satisfied"! Nobody!

Again—The Recorder says, "Money was raised—not in cash, or collectible obligations, but in promises to endeavor to get subscriptions and donations—to the amount of about \$8000, for the expense of the year." Not in cash! and Mr. Tracy is an accurate man. We tell him that about one thousand dollars, IN CASH, were actually raised on the spot, and paid in to the Convention. [How much did the American Union get, in cash or in promises?] It is not usually expected that delegates will come prepared to advance money for a whole year of expenditures, but to calculate how much is needed, and how much may be raised, and to pledge their several associations to a certain amount, and then to go home and redeem their promises with christian integrity and promptitude. Of the \$16,000 that were pledged last year to the Parent Society, and to the Massachusetts Society, by the delegates, does the Recorder know of any pledge that has not been redeemed? Why then sneer at their promises? They understand the nature of an obligation as well as the soundness of a principle. They are self-sacrificing men; and though not many rich have yet been called into their ranks, yet in their poverty they are able to produce much, and to give abundantly. They are not only willing to be the scorn and reproach of an oppressive nation, and to encounter perils, and to endure sufferings, but to give money in aid of the cause of down-trodden humanity, more liberally, and at a more costly sacrifice, than any association of men, engaged in any other moral enterprise, have ever done in this country. All that they contribute or expend is not known by consulting the receipts of the Parent Society, or even those of the State Societies. Individual expenditures for local reform are frequent and large. Probably more than half a million of dollars were expended in the anti-slavery cause during the last year. This year we are confident the sum will not fall short of a million, reckoning individual and associate expenditures throughout the land. For instance—our munificent friend GERRIT SMITH subscribed \$2000 at the annual meeting in New York; yet we understand that within the last six months, he has given more than \$7000 to our cause, directly or indirectly, including his liberal donation of \$3000 to the Oneida Institute. Then it is to be remembered, that no trifling amount of money is given for the improvement and elevation of our free colored population.

"If mobs and lynchings go on another year," continues the Recorder, "they will raise the money easily." We are glad that Mr. Tracy is beginning to learn wisdom from experience. He has done much to excite mobs and lynchings, by his wicked misrepresentations of the abolitionists, and will be held largely responsible for them, as far as his pernicious influence has extended, at the bar of posterity, and at the bar of God. He now perceives, that appeals to malignant prejudices, and popular clamor, do not produce the desired effect; nay, he says, "by the aid of mobs, the American A. S. Society, last year raised \$25,000 out of the \$50,000 voted at New York." Pray, what but the growth of the anti-slavery cause first excited alarm, and then stimulated its leading opponents to stir up a spirit of lawless violence to put it down? It is vastly amusing to hear those who have been most busy in traducing abolitionists, and in "raising public indignation" against them, now advising silence and forbearance toward them, as a sure mode of vanquishing them! When they were let alone, they grew fast; when they were persecuted, it is true, they multiplied more rapidly; but, alike in the sunshine and the storm, in prosperity and adversity, in neglect and proscription, their course has been, and must continue to be, onward, right onward, until every slave in our land is transformed into a freeman, and every fetter broken asunder. Our choice is, to meet our opponents in the open field of argument, not to wield brickbats ourselves, nor to be wounded by brickbats from them; but we leave them to choose their own weapons, and pursue their own course, being fully prepared for them at every point. Query—Does the Recorder mean to insinuate, that a mob-spirit, and not devotion to our cause, fills the treasury of the Parent Society?

Here is another paragraph, as ridiculous as it is extraordinary:

"Some of the most respectable (!) Abolitionists [who are they? name them!] talk of the necessity of taking the cause out of the hands of its present leaders, [who are

they?] and giving its management to a better character (!) This doubtless would secure the co-operation of many, who now stand aloof (!). Perhaps it will be done [when, and how?]—but we see no prospect of it." [alas!]

Now, once for all, we protest against this habit of speaking in the name and in behalf of abolitionists, of which Mr. Tracy is so often guilty—1st, because he has no warrant to do so—2d, because it is not true that there is any jealousy or any disagreement between them, or any preference of men or measures, or any wish to repudiate or crucify the early pioneers in the anti-slavery cause—3d, because true-hearted abolitionists do not associate with Mr. Tracy, and would never think of uttering their complaints in his ear—4th, because there is no such aristocratic class in our ranks as "the most respectable." We have all been called to make ourselves of no reputation, and we shall all be made honorable together, no one before another. We should like to know what is meant by giving the management of our cause "a better direction." Does it mean that those who, according to the Recorder, are filled with envy towards certain abolitionists, and who are ambitious to rule and to lead, think that "necessity" requires a change in the principles of our Society? If not, how can they quarrel with our measures? For what are these, but preaching, lecturing, printing, writing, talking, and associating together, just as is done in every other moral and religious enterprise? What shall we think of the humanity and sincerity of those who say our cause is a righteous one, but who stand aloof from it because they dislike certain individuals engaged in it—the very individuals, too, who have sacrificed and suffered most, and whose labors have been most abundantly blessed, in their opposition to slavery? Are not these proud and capricious opponents confessedly unwilling to perform their duty, because they think others come short in attempting to fulfill theirs? What are they, then, but hypocrites and rebels? Let them continue to "stand aloof"—there is "no prospect" of their ever being welcomed into the anti-slavery ranks, until they come as humble, penitent, disinterested men.

ANTI-SLAVERY MEETINGS.

Anti-slavery meetings have been so abundant within the last four weeks, that we fear some of our abolition friends have been surfeited with the rich delicacies they have presented. The Annual Meeting at New-York, the New-England Convention at Boston, the meeting in "nature's pure temple" at Newburyport, the Annual Meeting at Concord, N. H. on Thursday last week, Mr. Stanton's lecture at Congress Hall on Sabbath evening last, the meeting of the Ladies at the same place on Tuesday afternoon, Mr. May's Farewell Address before the Young Men's Anti-Slavery Society on Wednesday evening, together with the numerous meetings at Pawtucket, Providence, Reading, Lynn, Framingham, Sudbury, &c. &c., have passed before us like gleams of light, leaving a train of brightness behind them, which we hope will long continue to illumine our moral horizon. In another paper we shall give notices of the meetings at Newburyport and Concord.

Last Sabbath evening, Mr. Stanton appeared before an overwhelming audience, in defence of the New Testament. He most triumphantly vindicated this sacred book from the slanderous charge that it upheld slavery. He brought the book of God with its pages flashing heavenly light, side by side with the man-degrading and God-dethroning system of slavery, and it required but to look at them to see that they were irreconcilable foes. He did not, however, bring forth the dread artillery from that exhaustless magazine, to hurl at the monster, slavery, but he clearly showed that there was no weapon there which could be used in its defence. We prepared a hasty sketch of his discourse, but have concluded not to bring it before the public until it can be presented by Mr. Stanton himself, or some one equally well qualified, in a more complete and finished manner. We hope that it will be done speedily.

Tuesday afternoon, the ladies of Boston, not having the fear of the "gentlemen of property and standing" before their eyes, convened in Congress Hall, to express their sympathy for the million of their sisters, who are not permitted to meet together even to tell their wrongs. Mr. May made some interesting remarks, in which he had been accused of calling slaveholders hard names—He said he should merely give a faint description of the thing itself, which made them slaveholders, and leave it to others to apply the name. He read an account of the very interesting case of Mary Smith, a colored woman, and a native of Boston, who was cast away on the coast of North Carolina, and detained as a runaway slave. She was in the room at the time, having been set free by the kind efforts of Mr. Sewall and Mr. Snowden in her behalf, assisted by Gov. Everett, and her case excited much interest. The whole matter will be given to the public soon.

Mr. May was followed by Mr. Snowden, a colored Methodist preacher of Boston, who confirmed what Mr. May had said, and added some exceedingly interesting and affecting statements. Mr. Snowden said that he had been laboring for many years to procure the liberation of individuals of his color, who had been seized and detained at the South. He mentioned the cases of Mr. Freeman, Mr. Oxford, and others who had been so unfortunate as to fall among thieves—step! We must use hard names—among gentlemen. He was acquainted with the case of one man, and it is very far from being a solitary case, who was travelling at the south with free papers in his pocket. He met a being in human form who asked him whose sinner he was? He replied that he was free. "Then show me your free papers." The man took out his free papers, but no sooner had the other got hold of them, than he tore them in pieces, and seized him as a fugitive slave. The colored man struggled to disengage himself, succeeded in securing, unperceived, the fragments of the paper which declared him a free man. He was taken before a magistrate, and his white robber testified that he had evidence to show that he was a runaway slave. The colored man declared that he was free, and that his accuser had seized him and torn up his free papers. This the white monster promptly denied, and declared that it was all false. Here the poor colored man produced the fragments he had preserved, which were accordingly discharged. There was no law to punish the perpetrator of this transcendent iniquity, for the evidence of the colored man could not be received against him. Reader, have you hitherto looked upon these things with indifference? If so, are you prepared with an excuse which you can urge when you shall meet them before the bar of God? You will not then look on them with indifference, nor will it be a matter of indifference to meet slaveholders who have perished through your negligence. Mr. Snowden called upon all present to pray that such events might never again transpire. He mentioned several instances in which his prayers for the capture of slaves, had been answered, and said he meant to keep on praying. He declared that although he was now almost 57 years of age, he had strong faith that he should live to see the time when the cannon would roar, and bells be rung, to proclaim that all were free throughout the United States. His faith was strengthened by seeing the ladies take hold of the work with so much spirit and zeal.

Mr. T. S. Wright, a colored preacher from New-York, made some remarks upon the importance of destroying prejudice, as that was the foundation upon which slavery rested.

Mr. Stanton concluded, by showing that the slaveholders at the South are not the only ones that deserve censure and abuse—if telling the truth is abuse. The objections which are current in the parlors and drawing-rooms at the north, manifest a heartlessness and depravity not

surpassed by the slaveholders. He took up a few objections, not, as he said, for the sake of answering them, but to develop the benevolence they contained.

First. We are told the slave is ignorant; and that is urged as a reason why he should not be set free to enjoy the blessings of education.

Second. He is so lazy he can't take care of himself.—And is that a reason, he asked, why he should be a slave. If so, all lazy folks must be held in slavery. Tried by this rule, what would become of the white lady of the south, who does nothing but pull the bell-rope to call the servant to come and dress her, bring her a glass of water, or shut down the window by her side? He then proceeded to exhibit the benevolence of the master (and those who apologize for him) in keeping men in slavery because they were unable to take care of themselves if emancipated, when his oppressions had robbed him of the ability.

Third. The slaves are contented. Then they must be degraded indeed. Some moral sorcery, some deadly witchcraft, must have been practiced upon them, to repress every noble emotion, each upward aspiration of the human soul. If this is true, the system which has thus unmanned them, ought at once to be annihilated.

Fourth. They will all flock to the North if set free, and we shall be overrun with them. This Mr. S. illustrated by referring to the situation of a ship's crew wrecked on the ocean; having lost all their effects, they are thrown upon our shore. Some one, with a heart glowing with benevolence, rushes to their relief. "Stop," says some prudent bystander, "don't you see that they are entirely destitute? If you take them out, we must spread a table for them, and supply their wants. We shall be overrun with them. Haul them back again into the raging billows, and let them be washed away from our shores." Such is the benevolence of this objection.

Mr. Stanton went on to show, in a very clear and forcible manner, that woman was in her appropriate sphere, when laboring, talking, writing, and praying in behalf of oppressed woman. He concluded by an eloquent appeal to all ladies present to join the Society. His appeal was immediately responded to. More than 30 ladies gave their names to the Secretary, 24 of whom were Life Members, who paid \$3 each. The editors of pro-slavery papers will perceive by this that they have not yet quite annihilated this heroic Society.

On Wednesday evening, Mr. May, being about to return to his people at Brooklyn, gave an address to the Young Men's Anti-Slavery Society, at Congress Hall.

He commenced by saying that although he should be personally absent from us for a season, he should by no means give up the advocacy of this great cause. He urged the young men present to continue steadfast, unmovable, always abounding in this work of the Lord. He remarked, that the State to which he was going, would be the theatre of the hottest of the conflict between liberty and oppression during the coming year. A distinguished preacher in Hartford, not long since, said to him that it would be about as safe to plant the standard of immediate emancipation in any of the slaveholding states as in Connecticut.

The speaker referred to the many interesting associations clustering around the place where we were assembled. He said, that in October, 1830, being in Boston on business, he saw in one of the papers of the day, that Mr. Garrison was delivering a course of Lectures in Julien (now Congress) Hall. He went to the place and listened, without prejudice, for Mr. Garrison's name was not then cast out as evil, and though the truths he heard startled him, yet they took deep hold upon his heart. He had long been seeking to do something more for the slave than he had done, and here he saw the way. Our readers need not be pointed to the precious fruit which has sprung up from the seed thus sown. Mr. May went on with a brief sketch of the progress of the cause from the time when 12 persons formed the first Anti-Slavery Society, till the present time, when there are more than 500 similar associations.

Mr. May proceeded to speak of some of the fundamental principles of abolition, urged his hearers to be steadfast and unwavering in their faith. He specially exhorted them to make no compromise, not even upon the eve of triumph, when the object of pursuit seemed already within their grasp. The house was well filled, and his remarks were listened to with deep interest throughout.

After he had finished, Burdett Washington, a colored man who had been a slave, and whose children are now, some of them, in bondage, came forward and gave an account of the tender mercy of the slave-dealer, which he had experienced. His simple and unadorned narrative excited intense interest throughout the audience. Yet his was but a single case, and far from being unusually aggravated. The feeling which this single case called forth, should be an abiding principle in the breast of every American, multiplied by two millions, and accompanied with proportionate zeal, energy, and self-sacrifice, in the holy cause of emancipation.

THE METHODIST GENERAL CONFERENCE.

We have seen the daily recurring developments of the corruption of our great ecclesiastical bodies, till we have ceased to be astonished at any degree of infatuation or depravity which they may exhibit. O that the prophet Micah could appear again on earth, to describe the priests and rulers of this sinful nation, as they appear to the Lord of hosts.

"Hear this, I pray you, ye heads of the house of Israel, that shall judge judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none ever can come upon us, Micah iii. 2-11.

"Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore shall the sun shall go down over the prophets, and the day shall be dark over them." Micah iii. 5, 6.

I verily believe that if the same inspired teacher were now commissioned to visit this people, his language would be such, that the passage quoted above would seem like the gentle prattlings of an infant, in the comparison. The present state of the church is a powerful illustration of the consequences of suffering any impurity to be nourished in its bosom. We have been guided by counsels which came from beneath, and have forgotten the wisdom which is from above, which is first PURE then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The Methodist church has been as a light shining in a dark place.—It has, in many places, been like salt in the midst of corruption. It has "faced a frowning world," and "smiled into life, it was 'fair to look upon,' and healthful and ruddy in its appearance. Its nursing fathers and nursing mothers beheld it with delight. They saw a plague spot upon its skin, its true, and they attempted to cure it, but they healed it slightly." It became firmly fixed in the flesh, and its spiritual physicians suffered it to remain, and now it seems past remedy. The whole head is sick, and the whole heart faint. There was corruption in the blood, but it was trifling at first, and its effects were scarcely perceptible. The infection has been coursing through its veins, till the whole body is diseased; and it appears as if it would soon become one mass of corruption. If it is suffered to sleep another year, its ruin will be inevitable. Let it be aroused and agitated; let it be convulsed through all its frame, till it shall disgorge the corruption within, and then we shall speedily see signs of returning health. O ye watchmen upon the walls of Zion, in all countries, and in all coming ages, take warning from the state of this once powerful church. Let every Achan be put away from you at once. Let not your garments be stained, or your walls defiled with blood. Let HOLINESS TO THE LORD be inscribed on all your altars, and on every heart. Let not your doors be wide enough to admit any cherished iniquity, however great or powerful may be the names connected with it. Then, though thou art a little one,

thou shalt become a thousand, and though a small one, thou shalt become a strong nation. To the Methodist church we may say, not with contempt, but with sincere sympathy and commiseration, "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."

We have been impelled to this train of reflections from reading the intelligence received from the General Conference assembled at Cincinnati. Week before last, our readers had a sketch of their proceedings in reference to two of their number who attended an anti-slavery meeting. The "Philanthropist" of May 27, published at Cincinnati, contains "An Address to the General Conference of the Methodist Episcopal Church, by a member of that body." This address was first published in a pamphlet form by Mr. Scott, and circulated among the members of the Conference. It was necessary for Mr. Scott to adopt this course, in order to bring the arguments in defence of modern abolitionism before the Conference and the public. It should be remembered that the abolitionists have acted only on the defensive. When a resolution was introduced to condemn modern abolitionism, it was discussed eleven hours, only three of which were taken up by Mr. Scott and others on the same side, and that amidst continual interruptions. Several speakers followed him, whom he did not have an opportunity to answer. Instead of insisting on his right to speak, he quietly prepared a pamphlet, in which he set forth the arguments he had used, and answered those of his opponents to whom he had not replied. This he did in a very able, manly, and Christian manner. The appearance of this document called forth the following resolution, which was presented by Mr. Wynne of Mississippi, on Tuesday, May 24, and passed by a vote 97 to 19 on Wednesday afternoon.

Resolved, That a pamphlet circulated among the members of this Conference, purporting to be an Address to the General Conference of the Methodist Episcopal Church, by a member of that body, containing reports of the discussion on modern abolitionism, palpably false, and calculated to make an impression to the injury of the character of some of the members engaged in the aforesaid discussion, is an outrage on the dignity of this body—and meriting unqualified reprobation."

Here we have, as a gazing-stock for infidels, the highest ecclesiastical body of a large church, whose dignity is outraged "by a persecuted member calmly and heroically defending himself and his brethren. Proclaim it not in Tammany Hall, publish it not among the heathen. The following may be taken as a specimen of the spirit exhibited.

During the discussion, one of the speakers stigmatized Mr. Birney who was present, as "the vilest miscreant." Dr. Bangs said that "the Philanthropist was incendiary—its editor an incendiary of the worst type," &c. Mr. Birney says—"We assure the friends of liberty, that our cause has been greatly advanced in this city, by the infatuated conduct of the slaveholders and their abettors in the General Conference. God is evidently fighting against them, by distracting their counsels and permitting them to foam out their own shame."

The Conference elected W. Fisk, B. Waugh, and T. A. Morris, as Bishops, none of them slaveholders. T. Mason and George Lane are Book Agents, and Samuel Luckey and J. A. Collins are editors at New-York, and Charles Elliott at Cincinnati. J. F. Wright and Leroy Swomsted are the Book Agents at the latter place, &c.

FRENCH BEET-ROOT SUGAR.

A splendid specimen of this article may be seen at the Anti-Slavery Office, No. 46, Washington Street. The agent sent from Philadelphia to procure information in France relative to the manufacture of Beet-Root Sugar, writes as follows:

"From 100 pounds of beet they make 6 pounds of sugar, besides 8 pounds of molasses, with which to make sugar of the second quality, and 15 pounds cake, sufficient to keep three sheep a day."

Three years ago there were thirteen manufactories at Valenciennes, there are now 64. Land which was then 500 francs an arpent now brings 1200; the price of labor is much risen, and the people are getting fat on mutton and beef, made upon the cake or *caput mortuum* of the root: what will this not do for America?"

Mr. Simcox P. Adams, 120, Court Street, has on hand a large supply of goods, not poisoned by the touch of a slave, but produced by the willing labor of freemen. We are informed that Mr. Adams opened the first Temperance store established in this city. Let his present enterprise be well sustained.

ANOTHER CONDUCTOR. We have received four numbers of a new religious paper, called the "UNION HERALD," printed at Oswego, N. Y. published weekly by the Central Evangelical Association, and edited by a Committee. We hail its appearance with great satisfaction, and shall exchange with it gladly. It appears to be sound to the core with respect to the great moral movements of the age. "It will be the firm and unblenching advocate of Christian holiness. On the subject of slavery, its voice will be—Abolish it throughout the world immediately and forever!" It will also be the decided advocate of temperance and moral reform. May the patronage of the Herald be equal to its merits, and then its permanency will be secured.

LIVE MEMBERS. The ladies of the Lynn Female Anti-Slavery Society have constituted the worthy editor of the Record a life member of the Massachusetts A. S. Society. Mr. Henshaw says—"No honor could have been more acceptable." They have also performed the same laudable act towards Mr. Thomas H. Atwill of Lynn, an early and indefatigable abolitionist.

OBITUARY.

DIED—At Belfast, Maine, May 23, 1836, Mrs. Mary Jane, wife of Mr. James Cook. She was a native of Exeter, N. H. and died in the 31st year of her age; leaving a beloved husband and an infant son to the care of that God whom she trusted. For years she had professed the religion of Jesus, and lived in such a manner as to prove that her profession was sincere; and her hope of acceptance with God well founded. When the dark waters of death were breaking over her, that hope proved to her soul a steadfast anchor; and enabled her to lift up her voice in thankfulness to her all-sufficient Redeemer. And, firmly believing that when she departed from this world of sorrow, she should be received into the Paradise of God, she earnestly desired that all her beloved family connections, that all her kindred people, whether bond or free, that nations of every tongue and complexion, might look to Jesus, and bow the knee willingly to him; and know, experimentally, what it is to be filled with his meek and benevolent spirit. Surely, blessed, thrice blessed, are they who die in the Lord.

"Come, ye weary sinners, come, All, who feel your heavy load; Jesus calls the wand'ring home; Hasten to your pard'ning God."

NOTICE.

The Boston Philanthropic Society are happy to acknowledge the receipt of Eighteen Valuable Books and Two Dollars from "A Friend" through the Anti-Slavery Office, by benevolent individuals, who receive our humble but warm expressions of gratitude, for the early notice they have taken of our call on the Benevolent and Philanthropic, to assist us in gathering the means to accelerate our ascent to the "summit of the Hill of Science." All donations in Books or Money left at the Anti-Slavery Office or No. 16, Franklin Avenue will be very kindly used and carefully recorded.

W. S. JENNINGS, Prefect.
CHRISTOPHER WEELEN, Scribe.
June 11, 1836.

LITERARY.

[For the Liberator.]
MR. GARRISON.—The following lines are at your disposal.

Ethiopia shall soon stretch out her hands unto God—
 Psalm 68—31.
 That hand is raised, to God 'tis lifted up,
 And hark! a voice is heard, a voice of woe,
 Of human woe, it comes on every breeze—
 'Tis heard throughout the land, 'tis heard in heaven.
 That hand, in supplicating mode, is seen
 By an Omnipotent eye. That wail, that cry
 Of agony, is heard by Him who hears
 The raven's cry and notes the sparrow's fall.
 A God of mercy and of justice too,
 And shall we, children of this righteous God,
 Ne'er heed our brother's cry? but stop our ears,
 From hearing blood, and shut our eyes to wrong?
 Because, farsooth, (burnt by a fiercer sun,)
 Our brother's brow is darker than our own?
 Shame, shame on him who boasts a reasoning mind,
 And reasons thus: Ay! burning shame on him
 Who hears the Christian's name, yet wants the grace
 To heed the precepts that his master taught:
 To do to others as he would they should
 To him. To love his neighbor as himself.
 And one another love as he loved us,
 Who gave his life a sacrifice for all.
 April 25, '36.

* Isaiah 33—15.

MOUNTAINS.

BY WILLIAM C. BRYANT.

From the cloud bannered battlements of earth,
 Which the beleaguering horridness of heaven
 Have scared but never shaken, I look forth!
 Through every vein my blood is faster driven;
 I drink unbreathed and unpolluted air,
 Pure from its most exulting fountains;
 Ten thousand feet above a world of care
 I stand alone, among the patriarch mountains!
 I rest but on the first link of a chain,
 Whose last is hid in heaven. Far on high,
 Peak bases peak; and the suspended rain,
 That from their brows, like sweat of agony,
 Falls when the storm-god smites them, dark and still,
 Hangs like a plume above their helms of snow!
 While spiral rock, high ridge, and fir-crowned hill,
 Alike partake the sunset's radiant glow.
 It is most glorious! All the cloudless west
 Is one wide ocean of unceasing fire!
 The heaving sea, where sinks the sun to rest,
 Is blazing like a mighty funeral pyre!
 The glancing sails float on a flood of beams,
 The fisher's cot no more looks bleak and cold,
 And leaping from the cliffs, the foaming streams
 Gush o'er the rocks in jets of liquid gold.
 The shadows deepen, and the evening star
 Is gazing on me through her silvery veil,
 In quiet loveliness; the hills afar
 Grow dim and spectral in the twilight pale.
 Now would I, ere my footsteps I retrace,
 Joy to behold, in this wild domain,
 The storm awaken, and these hills embrace,
 Until they rocked beneath the giant strain.
 To see in snow the flaming lightning quenched,
 In the same instant that the thunder rages—
 To mark the avalanche, by whirlwinds wrenched,
 From the accumulated ice of ages,
 Bounding from steep to steep—are sighs and sounds
 Bought cheaply at the price of fear and danger;
 In such while the pure heart with rapture bounds,
 Guilt hears and sees its terrible avenger!
 Yet what are mountains? Speaks upon the earth,
 Like bubbles on the wave with foam impelled!
 What is this globe? A ball of puny girth
 To sister planets, in the system whirled!
 What is this system, circling round its sun?
 An atom in the heaven by which 'tis spanned!
 And what are all to that Eternal One,
 Who weighs them in the hollow of his hand!
 Italy, July, 1835.

[From the United Service Journal.]
THE BEACON LIGHT.

BY MISS PARDOE.

Darkness was deepening o'er the seas,
 And still the light shone on the shore;
 No sail to answer to the breeze,
 Her masts and cordage gone;
 Gloom and dread her course of fear,
 Each looked but for a grave—
 When, full in sight, the beacon light
 Came streaming o'er the wave.
 Then wildly rose the gladdening shout
 Of all that hardy crew;
 Boldly they put the helm about
 And through the surf they flew;
 Storm was forgot—till heeded not—
 And loud the cheer they gave—
 As, in full sight, the beacon light
 Came streaming o'er the wave.
 And gaily of the tale they told,
 When they were safe on shore;
 Now hearts had sunk and hopes grown cold
 Amid the billow's roar;
 When not a star had shone from far
 By its pale beam to save—
 Then, full in sight, the beacon light
 Came streaming o'er the wave.
 Thus, in the night of nature's gloom,
 When sorrow bows the heart—
 When cheering hopes no more illumine,
 And prospects all depart—
 Then, from afar, there shone a star,
 With cheering light to save;
 And full in sight, its beacon light
 Came streaming o'er the wave.

THE WIDOW'S MITE.

Amid the pompous crowd
 Of rich adorers, came a humble form;
 A widow, meek as poverty doth make
 Her children! with a look of sad content
 Her mite within the treasure heap she cast;
 Then, timidly, like bashful twilight stole
 From out the Temple. But her lowly gift
 Was witnessed by an eye whose mercy views
 In motive, all that consecrates the deed
 To goodness; so He blessed the widow's mite
 Beyond the gifts abounding wealth bestowed.
 Thus it is Lord! with thee, the heart is thine,
 And all the world of hidden action there,
 Works in thy sight, like waves beneath the sun,
 Conspicuous; and a thousand nameless acts
 That lurk in lonely seclusion and die
 Unnoticed, like the trodden flowers that fall
 Beneath a proud man's foot, to thee are known,
 And written with a sunbeam in a Book
 Of Life, where mercy fills the brightest page!

VIRTUE.

In virtue's path we tread
 Treads surely—all we feel and see
 Is a triumphal march that leads
 Truth, knowledge, to its victory:
 'Tis sorrow's sternest discipline
 That makes our mortal man divine.

MISCELLANEOUS.

DANIEL O'CONNELL.

A few months since, a great hue-and-cry was raised in this country, (especially by Cols. Stone and Webb,) against this champion of human rights, on account of an alleged act of political corruption. The affair has been investigated by the House of Commons, (a house not friendly to O'Connell,) and the result is given by a London correspondent of the Journal of Commerce, as follows:

'The O'Connell and Raphael affair has occupied the attention of the House of Commons for the last two nights. Mr. Hardy brought forward his threatened resolutions relative to the Carlow job, as the Conservatives delight to turn the question, with the merits of which, you must be quite familiar. Mr. O'Connell spoke for nearly half an hour in the most contemptuous manner both of the resolutions and their mover, and on terminating his speech quitted the House. The Chairman of the committee who had investigated the charges, declared that the decision of the committee had been come to by an unanimous vote, and that there was not a tittle of evidence of a pecuniary nature to fix upon Mr. O'Connell. He was going to move the previous question, but was checked by Lord John Russell, who, as leader of the House, moved a string of resolutions as an amendment, which were the echo of the report of the select committee. His Lordship spoke with more than his accustomed firmness, and was very indignant against Mr. Hardy. He emphatically declared that it was a party proceeding, a factious endeavor to annoy an influential political opponent, and one of those acts that should never have his approbation or support. The Chancellor of the Exchequer was equally powerful and determined, and spoke with considerable warmth in defence of Mr. O'Connell. Lord Stanley and Sir Robert Peel contended that the negotiation was contrary to an express resolution of the House, though they fully acquitted the honorable and learned member for Dublin of the least pecuniary taint. After a most wearisome debate, with the exception of that species of enlivenment which originates in personalities, a division took place, when there were, for Mr. Hardy's resolutions 169—for Lord John Russell's amendment, 243; majority for Mr. O'Connell 74.'

Rev. Ray Potter on War.—A friend and correspondent wishes to know my views on the subject of war.

I am opposed to war with carnal weapons, in all its shapes. The only time I was ever incarcerated in a dungeon, was for not bearing arms. In early life, I was greatly enamoured with military fame—insomuch that I joined a train band before the law required me to do military duty. I was then a professor of the Christian religion; and thought it all consistent with Christianity. A certain person, one day, said to me, that war was irreconcilable with the religion of Christ. I disputed him; but in going to the Bible for support I found it against me; and being thus convinced, renounced the practice of bearing arms forthwith; although, I then stood ready to take a commission. I was fined, and refusing to pay it (on the principle that this would be acknowledging the moral right of the thing) I was taken and thrown into prison. I remained there two days only, when the prison doors were thrown open and I was set at liberty; but why and wherefore I have never learned from that day to this. This took place twenty-two years since, and my mind has never undergone the least change from that time to the present. How it looks to see a disciple of Christ with the implements of death on his shoulder, fixing bayonet, brandishing his sword and learning the art of killing men by rule. God hasten the time when they shall all come out from this anti-Christian practice, and set the example before the nations of the earth of 'Learning war no more.'

ADVANTAGES OF WAR.

In order more deeply to affect the minds of the citizens of the United States with the blessings of peace by contrasting them with the evils of war, let the following inscriptions be painted on the door of the war-office:

1. An office for butchering the human species.
2. A widow and orphan making office.
3. A broken bone making office.
4. A wooden leg-making office.
5. An office for creating public and private vices.
6. An office for creating public debt.
7. An office for creating speculators, stock-jobbers, and bankrupts.
8. An office for creating famine.
9. An office for creating pestilential diseases.
10. An office for creating poverty, and the destruction of liberty and national happiness.

In the lobby of this office let there be painted representations of all the common military instruments of death, also human skulls, broken bones, unburied and putrefying dead bodies, hospitals crowded with sick and wounded soldiers, villages on fire, mothers in besieged towns eating the flesh of their children, ships sinking in the ocean, rivers dyed with blood, and extensive plains with out a tree or a fence, or any other object, but the remains of deserted farm houses.

Above this group of woful figures let the following words be inserted in red characters, to represent human blood:—

A NATION'S HONOR!

UNLICENSED PRINTING.

We commend to the careful attention of our readers, the following paragraph from Milton's Speech for the Liberty of Unlicensed Printing:

'And if the men who appear to be the leading schismatics be erroneous, what withholds us but our sloth, our self-will and distrust in the right cause, that we do not give them gentle meetings and gentle dismissions, that we debate not and examine the matter thoroughly with liberal and frequent audience, if not for their sakes, yet for our own? seeing no man who hath tasted learning, but will confess the many ways of profiting by those, who, not contented with stale receipts are able to manage and set forth new positions to the world. And were they but as the dust and cinders of our feet, so long as in that notion they may yet serve to polish and brighten the armory of truth, even for that respect they were not utterly to be cast away. But if they be of those whom God hath fitted for the special use of those times with eminent and ample gifts, and those perhaps neither among the priests, nor among the Pharisees, and we in the haste of a precipitant zeal shall make no distinction, but resolve to stop their mouths, because we fear they come with new and dangerous opinions, as we commonly forejudge them ere we understand them, no less than woe to us, while, thinking thus to defend the gospel, we are found the persecutors!'

The South more afraid of Words than of War.—Do they [Southerners] expect the abolitionists will resort to arms, will commence a crusade to liberate our slaves by force? Is this what they mean when they speak of the attempt to abolish Slavery? Let me tell our friends of the South who differ from us, that the war which the abolitionists wage against us, is of a very different character and far more effective, it is waged not against our lives but our character.

JOHN C. CALHOUN.

MOBS IN XENIA.

When the Female anti-slavery meeting of Boston was broke up and dispersed, the pro-slavery press of the community. That portion of the 'wealthy and influential' in Xenia, have a more safe way of getting up mobs. Instead of exposing their own precious persons, they have only to condemn the object of the meeting, and express their serious apprehensions that a mob will be raised, and forthwith all the boys in town disposed to use them, are furnished with eggs. Such was the course adopted last summer, when Mr. Allen exhibited masonry, and being attended with tolerable success, it was again resorted to last evening, when it became known that Mr. Birney would deliver an address on slavery. One of the 'wealthy and influential,' who said he would as soon take a rattlesnake by the tail as Mr. Birney by the hand, expressed great fears about the raising of a mob. He would be very sorry to see it, but he had no doubt but there would be one, for he had heard threats to that effect, and they were made by men who would put them in execution. The consequence was that, during the delivery of the address, a few of the tools of these 'wealthy and influential' were prowling about the court-house, occasionally throwing an egg in through the door or window. After the assembly was dismissed, they followed Mr. B. and his escort to his lodgings, throwing eggs after them, but taking care to keep at a respectful distance from them. These slaves of the dough-faces, not having used up all their arguments upon Mr. B., and fearing, as we supposed, to return to their masters until they had used the last one, came to the office of the Free Press, and bestowed upon its walls quite a liberal shower. A few eggs were thrown through our window.—Xenia Free Press.

THE SLAVE TRADE. P. H. Kiehehen, the Russian Consul at Boston, has issued the following notice respecting the use of the Russian flag in the slave trade:—

Certain individuals who, in defiance of the laws of their own country, still continue to engage in the African Slave Trade, having given cause to suspicion that they intend to make use of the Russian flag as a cloak against the right of search and seizure, mutually assumed and conceded by the Powers participating in the treaty for the suppression of this nefarious traffic—the undersigned, His Imperial Russian Majesty's Consul for the City of Boston, being especially instructed by his Government, gives hereby public notice to all persons whom it may concern, that the Russian flag can in no case be resorted to without legal authorization, in due form, and in strict concordance with the laws of the Empire; that any proceeding to the contrary shall be considered as a fraud, exposing the persons guilty thereof to all its consequences, and that no slave trader, in any circumstances whatever, when seized under the Russian flag, shall be permitted to claim the protection of that flag, or otherwise to invoke the interposition of the Imperial Government to screen them from just and well deserved punishment.

WHAT IS INCENDIARISM?—Now let us look a moment at the doctrines of the abolitionists. What are they? They proclaim slavery a sin. They declare it a deeply aggravated sin in our otherwise free country. They urge upon slaveholders the duty of immediate repentance of that as of all sins, and a manifestation of it by forsaking it. They not only urge immediate repentance and reformation upon the slaveholder, but they hold that it is the duty of every one to cry out against the sin, till it ceases to exist. They do not urge resistance on the part of the slave. They do not urge a violation, but a repeal of the laws sustaining or recognizing slavery. This is incendiary, as charged against them. Now, it would be consummate folly in them, to spend much time or breath in disavowing this charge, since it is palpably used only as a weapon to ward off the arrows of conscience which assail them.—Cleveland Whig.

There has been an evil spirit of dissatisfaction infused into our community by the recent acquittal of Crandell. Numbers are indignant that, let the evidence have been what it would, the man was not convicted, because the Judges and Jury have acted like honest and conscientious citizens, the multitude have designated it an Abolition Court. I hope there will be no further disturbances in the city directed against the colored population, or that it may not take place until this spirit shall have been eradicated, or else I should be apprehensive that serious consequences would ensue. I do not believe that in the present state of feeling, the citizens would exhibit any zeal in suppressing any such disturbance, but that it would be suffered to have its widest range and desolate as it might.—Washington Cor.

MORE LYNNING.—The New Orleans Advertiser of the 7th ult. states that on the 2d an Abolitionist (name not mentioned) was caught in the act of tampering with two slaves, 'endeavoring with all his powers of persuasion to induce them to rob their masters and fly to a land where all colors were alike; and that thereupon he was seized and introduced to Judge Lynch, who administered the law to him, with great regret, it is true, but with perfect justice all admit.' If the statement of the crime is correct, we suspect the man was more properly a Murel-skin than an Abolitionist. Perhaps a little of both. But whatever he was, his crime could furnish no excuse for the commission of murder; which is the plain English of the term Lynching.—Jour. of Com.

In 1830 the whole number of blacks, bond and free in the United States was 2,228,642. Out of this number two thousand and forty-five were returned as of one hundred years and upwards. At the same period the entire population was 10,537,378; out of which only five hundred and thirty-nine had attained a century and upwards. Making every allowance for want of proper registering, these results show an astonishing difference in the comparative longevity of whites and blacks. The number of deaf and dumb negroes is proportionally small to that of the whites, while the number of blind is much greater in comparison.

CHAPTER OF ACCIDENTS. The following tale of lamentable occurrences, related to us as having very recently happened, is we believe almost without parallel. William Jackson, a hay and straw cart of Tottenham, returning homewards with a load, when upon Ansell Hill, in this vicinity, mounted a cart to arrange a rope which appeared out of order; he fell backwards therefrom, injured his spine, and died in consequence. A lad engaged by the widow to drive the cart upon her husband's death, slept upon the load on the way to London, fell off thence and died on the following day of the injuries received. An elderly man, a relative of the widow, was then employed to conduct the vehicle, when passing Smithfield, the horse took fright at a dog cart, and ran the cart over a child, which was killed on the spot. The driver, in an attempt to stop the animal, caught at the bridle—it broke—he fell under the wheels—both his thighs were broken, and he was otherwise much injured. The next day he was a corpse!—Hartford County Press.

A resolution in the Connecticut Legislature instructing their Senators in Congress and requesting their Representatives to endeavor to procure the acknowledgement of the Independence of Texas, was indefinitely postponed.

Col. James Bowie, who was killed by the Mexicans in the fortress of San Antonio, was a sort of gentlemanly desperado, well known in Mississippi and Louisiana for his numerous quarrels. He was the inventor of a sort of knife, longer than a butcher knife, made to be carried under the coat, and called by the gentlemen stabbers the 'Bowie Knife.'

CONSEQUENCES OF SLAVERY.

A CONSPIRACY among the slaves at St. Jago was recently discovered on the eve of being put into execution, by information of a slave to his master, who had but a short time before been entrusted with the secret. The Governor was immediately informed, and the military put in motion at 9 o'clock at night. When the military arrived at their place of rendezvous, they found about 200 slaves, mostly mounted, preparing for the bloody scene, when an encounter took place, and the cannon from the Fort that overlooked the parade ground, commenced firing upon them, and they dispersed, leaving some killed and many prisoners. Among the prisoners were two chiefs, who were tried, found guilty and shot. Many were flogged, some receiving 1000 lashes, most of whom died. Their plan, as confessed on the trial, was to rush into the town of Porto Praya at midnight, seize the arms of the military, and if they would not join, (they being black soldiers) to kill them, and then commence the work of destruction on the inhabitants, by killing men, women and children—take all their money that could be found, seize the shipping and embark for Africa. For a long time past much discontent had been manifested by the slaves, and they were impressed with the idea that when the Portuguese government passed laws prohibiting the slave trade, that they had at the same time passed laws for their emancipation, which was withheld by the Governor, who, they supposed, was influenced by their masters. The immediate cause of the insurrection was in consequence of the arrival of a new Governor, who not giving orders for their liberation, made them despair of ever getting it, which determined the course they pursued. There was a very remarkable circumstance that took place while executing the two ring leaders. One of them had been a runaway, lived a long time in the mountains, and always evaded pursuit, had been very dexterous in every thing he undertook, so much so that he acquired the name of Prophet. While on trial, he confessed his guilty intentions without any symptoms of fear for consequences, and informed his friends and well wishers among the blacks, that the whites could not kill him, which they all believed. When taken out to be shot, tied to his companion, he walked to the place of execution with firm steps, and by every gesture of his person insinuated that it was all in vain in them to think of killing him. When placed before a platoon of ten men who fired at the word, they fell—but it was soon apparent that the Prophet was not dead, being only dragged down by the falling of the other, who he was tied to, and who was in reality shot. A second platoon advanced and found him not hurt—they then put the muzzles of two guns to his ear, and despatched him. An examination of the body they found no signs of a wound, although six men out of ten had orders to aim at him. The man who gave the information was immediately set free by subscription.—N. Y. Gaz.

THE QUEEN AND THE QUAKERS.

In the autumn of 1818, her late Majesty Queen Charlotte, visited Bath accompanied by the Princess Elizabeth. The waters soon effected such a respite from pain in the royal patient, that she proposed an excursion to a park of some celebrity in the neighborhood, then the estate of a rich widow, belonging to the Society of Friends. Notice was given of the Queen's intention, a message returned she would be welcome. Our illustrious traveler had, perhaps, never before held any personal intercourse with a member of the persuasion whose votaries never voluntarily paid taxes to 'the man George called King by the vain ones.' The lady and gentleman who were to attend the august visitants had but feeble ideas of the reception to be expected. It was supposed that the Quaker would at least say thy majesty, thy highness or madam. The royal carriage arrived at the lodge of the park, punctual to the appointed hour. No preparations appeared to have been made, no hostess or domestics stood ready to greet the guests. The porter's bell was rung; he stepped forth deliberately, with his broad brim-bonnet on, and unbendingly accosted the lord in waiting, with 'What's thy will, friend?' This was almost unanswerable. 'Surely,' said the nobleman, 'your lady is aware that her Majesty—Go to your mistress and say the Queen is here.' 'No truly,' answered the man, 'it needeth not, I have no mistress nor lady; but friend Rachel Mills expecteth thee; walk in.'

Queen and princess were handed out, and walked up the avenue. At the door of the house stood the plainly attired Rachel, who, without even a curtsy, but with a cheerful nod, said, 'How's thee do, friend? I am glad to see thee and thy daughter. I wish thee well! Rest and refresh thee and thy people, before I show thee my grounds.'

What could be said to such a person?—Some concessions were attempted, implying that her Majesty came, not only to view the park, but to testify her esteem for the society to which Misses Mills belonged. Cool and unawed, she answered, 'Ye'a, thou art right there. The friends are well thought of by most folks; but they heed not to the praise of the world; for the rest many strangers gratify their curiosity by going over this place, and it is my custom to conduct them myself; therefore I shall do the like by thee, friend Charlotte! Moreover, I think well of thee, as a most dutiful wife and mother. Thou hast had thy trials, and so had thy good partner. I wish thy grandchild well through hers.' (She alluded to the princess Charlotte.) It was so evident that the friend meant kindly, nay respectfully, that offence could not be taken. She escorted her guests through her estate.

The Princess Elizabeth noticed, in the hen-house, a breed of poultry, hitherto unknown to her; and expressed a wish to possess some of these rare fowls, imagining that Mrs. Mills would regard her wish as a law; but the Quakeress quickly remarked, with characteristic evasion, 'They are rare, as thou sayest; but if any are to be purchased, in this land or in any other countries, I know but few women likelier than thyself to procure them with ease.' Her royal highness more plainly expressed her desire to purchase some of those she now beheld. 'I do not buy and sell,' answered Rachel Mills. 'Perhaps you will give me a pair?' persevered the princess, with a conciliating smile. 'Nay, verily, replied Rachel, 'I have refused many friends; and that which I have denied my own kinswoman, Martha Ash, it becomes me not to grant to any. We have long had it to say that these belonged only to our house, and I can make no exception in favor of thine.'

Texas.—We are daily more and more convinced that this is a war of conquest—a bloody and wicked plot of land speculators and land pirates to fill private purses, and to extend and establish the dominion of slavery. Volunteers are now enlisting in the Southern States, to be paid in land in Texas—six hundred acres to each who enlists for the year! A more unprincipled, ferocious work, was not carried on in the days of Alexander or Julius Caesar.—Vermont Telegraph.

The Young Mother. published by Light & Stearns, of Boston, is meeting with a rapid sale, and is likely to be as popular as the 'Young Man's Guide,' by the same author, Dr. Aleott. The latter work has passed through nine editions, and the sale is still extensive. We understand that the second edition of the 'Young Mother' is already commenced, the greater part of the first being disposed of in the Boston market before there was a chance to send many copies abroad.

LECTURES

GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington-street, Price 50 cents, LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with PETER BORTHWICK, Esq., the advocate of the pro-slavery party in England. This work has been compiled from various English editions, and such lectures only selected as have a bearing on the general question of slavery throughout the world.

CONTENTS.

- I. A brief History of Mr. Thompson's connexion with the Anti-Slavery cause in England, and the reasons which induced him to visit the United States.
- II. Speech delivered in the Wesleyan Methodist Chapel, Irwell-street, Manchester, England, being a Reply to Mr. Borthwick's Statements on the subject of Slavery. London: J. Hatch & Son, 187, Piccadilly; 1832. The subject, in this Lecture, is discussed on the principle of 'RIGHT BETWEEN MAN AND MAN.' The Reporter says: 'The moment Mr. Thompson was recognized, walking along the aisle towards the vestry, a burst of applause immediately preceded him from the auditory. Precisely at seven o'clock he ascended the pulpit, accompanied by the Borough-reeve, William Hill, Esq., Mr. Peter Clare, one of the Secretaries of the Anti-Slavery Society and by Mr. James Everett, one of the members of the Committee. To the latter was assigned the office of arranging and handing to the Speaker the documentary papers requisite to support the great cause of humanity. The large and respectable auditory; and never was a speaker more enthusiastically received—more attentively heard—more feelingly responded to.'
- III. Discussion between Mr. Thompson and Mr. Borthwick, held at the Royal Amphitheatre, Liverpool. The discussion was continued six evenings with unabated interest. The Liverpool papers state, that although the house would accommodate 4000 persons, yet every evening many hundreds were unable to gain admission.
- IV. Lecture, delivered Thursday evening, September 20, 1832, in the Irwell-street Chapel, Salford, Manchester. This Lecture was delivered soon after Mr. Borthwick, the West Indian pro-slavery advocate, had publicly said, that he would follow Mr. Thompson 'from place to place, like his evil genius.' The following question is discussed in this Lecture: Can any circumstances justify man in holding his fellow-man as property? 'The lecture,' says the Reporter, 'was announced to commence at seven o'clock. The admission was by tickets, for which there was an unprecedented demand. As early as five o'clock the doors were surrounded by a number of most respectable persons, and by half-past six the Chapel was crowded by one of the most respectable auditory ever witnessed either in Manchester or Salford. We observed a considerable number of the Society of Friends present. At twenty minutes before seven, Mr. Thompson was recognized walking down the aisle, attended by several of his friends, and was greeted with enthusiastic cheers. A few minutes before seven, W. Hill, Esq., the Borough-reeve, entered, and was loudly cheered. Precisely at seven o'clock, Mr. Thompson, accompanied by the Borough-reeve and Mr. Peter Clare, left the vestry and ascended the pulpit stairs. Mr. Thompson came to the front of the pulpit, bowed respectfully to the assembly, and was received with immense cheers, which lasted a considerable time.'
- V. Speech of Mr. Thompson, at the great Anti-Colonization Meeting, held in Exeter Hall, London, July, 1833, James Cropper, Esq., in the Chair. The following resolution was offered to the meeting by Mr. Thompson and unanimously adopted: 'Resolved, That the colored people of the United States, fully aware that the object of the American Colonization Society is not their improvement and happiness, have declared their detestation of it in the most solemn and public manner, that that oppressed people have our heartiest sympathy—and that the principles and efforts of their advocates, the Anti-Slavery Society of New England, have our cordial approbation.'

The work contains 200 pages, and may be had at the Anti-Slavery Rooms in New York, Providence, Boston and Concord.

ANTI-SLAVERY ALMANAC.

THE second number of this annual is in press and will be published on or before the first day of July, 1836. We have no hesitation in promising that it will be superior to the first number, in the character of the matter it contains, and fully equal to it in mechanical execution. It will contain a greater variety of anecdotes and more complete statistics, in relation to slavery; but will not contain a list of Anti-Slavery Societies. If the number of societies increase at their present ratio, it will take nine pages of very fine type to give a list of the number there will be on the first of July. And besides, the changes in the officers are so frequent that a list made up at this time will be of but little use when the Almanac goes into general circulation. In addition to this, the labor of preparing the list is so great that the advantages resulting from it will be sufficient to compensate for the trouble. We have, as yet, received but very little assistance from correspondents, and we take this opportunity to give an earnest request to the thousands of anti-slavery writers, in different parts of the country, to send us some of the rich treasures from their store-houses of facts, arguments, and illustrations.—Those who wish to extend its circulation abroad, are requested to forward us their orders soon, and they shall be promptly supplied. Price, 50¢ per thousand, \$3.50 per hundred, 50¢ per doz., 6 1-4 cts. single.

NATH'L. SOUTHWARD, } Publishers.
 D. K. HITCHCOCK, }
 April 23, 1836. 1st

PORTRAIT OF MR. GARRISON.

THE subscriber has published a Portrait of MR. GARRISON, engraved on steel by Sir-tain, from a picture by himself, copies of which may be obtained at 46, Washington-street, Boston—at the Anti-Slavery Office, New York—and of Mr. Benjamin C. Bacon, Philadelphia. Price one dollar each, which is but one third the usual price for such engravings. The engraving is large, and done in the best English style of mezzotint, and is a faithful copy from the picture, which has been pronounced by the most intimate friends of Mr. GARRISON a very perfect likeness, in which opinion, the subscriber is happy to say, Mr. G. himself coincides. So pleased was Mr. THOMPSON with this picture, that a copy was made at his request, and taken with him to England.
 M. C. TORREY.
 3, Graphic Court.

Boston, June 3, 1836.

GODWIN'S LECTURES.

FOR sale at the Anti-Slavery Office, No. 46, Washington Street. LECTURES ON SLAVERY, by Rev. Benjamin Godwin, D. D. author of Lectures against Atheism. First American from the London edition, just published by James B. Dow. Price 75 cents.